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EVIDENCE FOR A FUTURE LIFE

EVIDENCE
FOR A FUTURE LIFE

(“L'ÂME EST IMMORTELLE”)

BY
GABRIEL DELANNE

TRANSLATED AND EDITED BY

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“GOSPEL RECORDS INTERPRETED BY HUMAN EXPERIENCE”

NEW YORK : G. P. PUTNAM'S SONS

LONDON : PHILIP WELLBY

1904

EDITOR'S PREFACE

THE effect which this book will produce on readers will of course depend largely on the attitude of mind in which they approach the subject with which it deals. Many persons approach records of psychic phenomena with ingrained disinclination to accept facts and conclusions which interfere with their pre-conceived opinions and beliefs; readers of this description will be necessarily incapable of doing justice to the evidence collected in this volume.

Those who are prepared to study it with an open mind will find, perhaps, that whilst they can accept the facts stated, they differ from the author in the deductions they draw from those facts—this will not invalidate the interest with which the book will be read. The facts alone, whatever conclusions may be deduced from them, are a valuable contribution to psychic science: a science whose significance is very far-reaching, and whose influence on the whole range of human thought is increasingly recognised to be a factor of immense importance.

To share in bringing before the public the evidences for man's supra-terrestrial life, even in the humble capacity of a translator, is both a privilege and a responsibility. If a sense of responsibility were more widely recognised, the cause of truth would not so often be impaired by the printing of worthless matter. It is because I regard M. Delanne's work as a worthy contribution to the furtherance

of knowledge on a subject of inestimable importance to the world that I have attempted to bring it before English readers. I am confident that it cannot fail to interest those who realise that all phenomena, however strange and obscure, are a part of the Cosmic order, and therefore owe their origin to the Inscrutable, Infinite Mind who has evolved that order.

Those who reverence fact as fact, not chiefly because it is consoling or attractive, but mainly because it is *true*, those who "count it crime to let a truth slip," are on the sure way to obtain the deepest insight into the significance and purpose which lies behind all phenomena, and to attain ultimately to the most profound confidence in the trustworthiness and wisdom of that purpose.

"The prescience of such souls has ever hailed,
Long ere the dawn, the coming of the sun,
And maybe, by such faith the light itself is won."

H. A. DALLAS.

Note.—It has been necessary to considerably abridge the original work for the purpose of keeping the English translation within the prescribed limits. This has been done with as little injury as possible to the argument: should it have suffered in any degree in the process, I desire to offer my apologies to the author, to whom I tender my sincere thanks for the kind permission to translate his work which he so freely accorded to me.

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INTRODUCTION

EXPERIMENTAL PROOF OF SURVIVAL

THE advent of Spiritism throws fresh light on the problems of nature and the soul. It enables us to recognise how little has been known concerning the soul hitherto, and to gain an effectual view of it by introducing experiment into philosophy, a science which hitherto has only employed the methods of inductive reasoning as its organ of research.

The study of the Ego, i.e. of the functions of sensibility, of intelligence, and of will, reveals the activity of the soul at the moment when it is in exercise, but it does not locate these phenomena, which seem only related to one another by continuity. Recent progress of physiological psychology has, however, proved that there exists an intimate interdependence between psychic life and the organic condition of its manifestation. Every condition of the soul is accompanied by a corresponding molecular modification of the substance of the brain, and vice versa. But here observation is arrested, and science is incapable of explaining why the substance which replaces that which is destroyed by vital waste preserves the previous impression made upon the mind.

It is at this juncture that spiritistic experiment effectually fills the gap. It proves that the soul is not an ideal

INTRODUCTION

entity, an immaterial substance without circumference, but that it is provided with a subtile body within which the mental phenomena of life register themselves, and to which has been given the name of perispit. It is as necessary not to confound the perispit with the spirit, as it is to distinguish the spirit from the matter in which it is incorporated during a man's earthly life. The thinking Ego is quite distinct from its envelope, and is not to be identified with it, any more than the clothing of the body is to be identified with the physical organism itself; nevertheless there exists between the spirit and the perispit the closest connection, for they are inseparable, as we shall see later on.

Does this imply that we think we have discovered the true nature of the soul? Not so, it is still inaccessible to us, as also is the essential nature of matter; but we have discovered a condition, a mode of existence of the soul which elucidates a number of problems hitherto insoluble.

The conception of the nature of the soul has developed in the course of the ages; a conception grossly material has been replaced by one absolutely spiritual. The teaching both of philosophy and religion has accustomed us to think of the soul as pure essence, wholly immaterial. This diversity of view results from the diverse methods by which the subject has been approached. If the soul is studied as objectively manifested in apparitions, apart from the material organism, it appears at times to be as material in character as a physical body; and if it is studied subjectively, its sole characteristic seems to be thought. All observations belonging to the first category have been classified as popular superstitions, and the notion of the soul as bodiless has prevailed. Under these circumstances it became impossible to conceive by what means this entity

could operate upon the substance of the body, or receive the impressions registered upon it.

Those who have insisted on the entirely spiritual character of the soul, have at the same time insisted on its immortality. How, then, are we to explain the retention of memory? Here we have a body, and within the form of this physical covering a brain, which registers records of our mental life; but when this body dies, and this physical substratum is destroyed, what will become of the memories of our experiences? where will the acquisitions of mental activity be localised? Without these no intellectual continuity is conceivable. Is the soul destined to be merged in chaos, to vanish in the Great All by the loss of all individuality?

These are logical consequences, for it is not possible to conceive of a soul as existing in space without any individualising form. A drop of water in the ocean cannot be distinguished from similar drops; it is only distinguishable from the mass of liquid when it is contained within the limitation of some vessel, or when it is isolated and assumes a spherical form, otherwise it is lost in the mass of water and has not distinct existence.

Spiritism assures us that the soul is always inseparable from a certain material, extremely rarefied, substance, which assumes special modifications, the physical conditions of which we will endeavour to define. This substance varies in form according to the degree of evolution attained by the spirit, and according to its condition, whether in the material world or in another sphere. Ordinarily the soul retains after death the type exhibited in the physical body. This invisible, imponderable entity can occasionally, under certain circumstances, resume qualities sufficiently objective to affect the senses and also the photographic plate, thus leaving durable traces of its action, which put out of court

all attempts to explain the phenomena by illusion or hallucination of the senses.

One object of this work is to draw attention to some of the proofs which have been actually obtained, for the existence of this enveloping form, which has been called the "perisprit," from *peri* = around, and *spiritus* = spirit.

For this purpose we shall appeal to various sources of information—to the spirits themselves, to spiritualistic magnetisers, and to independent investigators who are beginning to explore this newly discovered domain of nature; at the same time we shall point out that the embodied condition of the soul is not really a new idea, that it has been maintained by numerous adherents ever since the nature of the thinking principle in man has been the subject of human reflection.

First we intend to show that the thinkers of antiquity almost unanimously held this theory or some modification of it; but the knowledge they possessed of this ethereal body was vague and incomplete. Then, in proportion as the gulf widened between soul and body and the distinctive quality of the two substances was recognised, a number of theories sprang up in order to try and explain their interaction. Such, for instance, as the Platonic doctrine of the mortal soul, the animal and vegetable souls of Aristotle, the "schema" of the Greeks, the "nepesch" of the Hebrews, the "baï" of the Egyptians, the "animal soul" of Descartes, the "plastic medium" of Cudworth, the "subtile organism" of Leibnitz (or what he calls a "pre-established harmony"), the "physical influx" of Euler, the "archeus" of Van Helmont, the "idées-forces" of M. Fouille, etc. All these hypotheses, which to some extent approach the reality, do not carry with them the assurance that Spiritism conveys; for the latter does not surmise, it verifies.

The human mind can by its intuitions approach the truth more or less nearly, but it cannot by this method certify that it has reached it. To gain this certitude it requires the corroboration of science and experience. The discarnate intelligences which assert the existence of the perisprit are not guided by preconceived ideas, the assertion is made by them simply and solely because belief in its existence is for them the result of observation.

Magnetisers had already arrived at the same result by other methods. We shall see that the correspondence between Billot and Deleuze, as well as the researches of Cahagnet, point to a similar conclusion, viz. that the soul after death preserves a corporeal form by which it can be identified. Mediums, that is to say persons who (in their normal state) have the faculty of seeing spirits, absolutely confirm the testimony of somnambulists.

These narratives constitute a series of documents of great value, but they do not afford actual proofs; we shall show that the spirits themselves have made every effort to furnish the required unimpeachable evidence. Photographs of discarnate beings, impressions left by them on soft or friable substances, and moulds of spirit forms offer authentic and incontestable evidence of the embodied existence of the soul, and the proofs are so numerous as to exclude all doubts of their reality.

If the soul really possesses such a covering it should be possible to prove the fact during its terrestrial life. This is indeed what is now being done. The phenomena of the "double" (the apparent reduplication of the human being) have put us on the track. The reader is probably aware of this phenomenon. An individual in Paris, for example, may be seen and recognised by the appearance of his image or double elsewhere. More than two thousand well-attested cases now exist of such apparitions of

the living. We shall see in the course of the present study by what particular characteristics it is possible to convince oneself of the objectivity of these curious psychic manifestations.

Investigators have not limited their efforts to simply observing this phenomenon when it occurs spontaneously ; they have succeeded in producing it experimentally. We hope to show that the exteriorisation of faculty produced in Colonel de Rochas' experiments is an approximation to, and indication of, what is completely effected in cases of the apparition of the double.

Lastly, we shall deal with the physical evidence for the distinctiveness of the psychic and material body which is afforded by photography, by which means the psychic individuality has been portrayed outside the physical organism.

For all impartial investigators this mass of accumulated evidence establishes conclusively the existence of the perisprit. But we should not be contented with merely establishing this fact. We desire to know of what substance this psychic body is formed. Here we are reduced to hypothesis ; but by studying carefully the conditions under which these apparitions, alike of the living and the dead, appear, we shall find that they suggest valuable analogies with the latest discoveries of science in connection with radiant matter and the X-rays. These analogies make it possible to form some reasonable conceptions as to the condition of this imponderable, invisible substance. We hope to show that no scientific objection exists to the belief that such an ethereal covering of the spirit exists ; and hence this study may be classified as a branch of science, and ought not to be regarded as supernatural and miraculous.

We intend to dwell at some length on the identity of the

phenomena produced by the momentary evacuation by the soul of the living body with those produced by discarnate spirits. We shall see that they so closely resemble one another that they can only be distinguished by certain psychic peculiarities. This shows, and it is a point of importance, that there is real absolute continuity in the manifestation of spirit whether incarnated in a terrestrial body or not. Hence it is futile to attribute spiritistic occurrences to fictitious beings, such as demons, elementals, astral shells, etc., since it is obvious that the spirits of those who have lived on earth are capable of producing them.

In studying the important phenomena of Spiritism, it will be easy to show that the ethereal organism contains within itself the organic principle according to which material bodies are evolved. And Spiritism supplies a fresh suggestion for the elucidation of the problem as to how the typical form of an individual is maintained throughout life, in spite of the incessant waste and renewal of the particles of the body; whilst at the same time it removes the difficulty of conceiving how our intellectual acquisitions are preserved. We have in another work¹ pointed out what we conceive to be the part played by the perisprit during incarnation, we will only remark here that, in view of the existence of the psychic body, we can explain scientifically the method by which the soul preserves its identity through its immortal career.

We hope this preliminary rough draft of psychological physiology may incite scholars to investigate this marvellous domain. If our labours result in bringing some independent minds into our ranks, our time will not have been wasted; but whatever may be the issue of our personal efforts, we are convinced that the time is close at hand in which scientists will find themselves compelled to

¹ *L'Évolution Animique*, Gabriel Delanne; published by Chamuel, Paris.

turn their attention to the subject upon which our research is now directed. When that day arrives Spiritism will appear in its true character as the science of the future.

GABRIEL DELANNE.

This work ought to have appeared before *L'Evolution Animique*, but circumstances made this impossible. The sequence of ideas will be better appreciated if the two volumes are read in their proper order.

PART I
OBSERVATION

EVIDENCE FOR A FUTURE LIFE

CHAPTER I

ANCIENT BELIEFS

THE essential nature of the soul is unknown to us. When we speak of it as immaterial, we must understand the expression as relative, not absolute; for complete immateriality would be annihilation. The soul or mind,¹ then, is that which thinks, feels, and wills; and by the expression "immaterial" we mean that its essence is so different from that which we know physically that it has no analogy with matter we are familiar with.

It is impossible to form any conception of the soul unless we conceive of it as individualised in some sort of material covering, because without this the soul could not enter into relation with an exterior environment. On earth the human body is the medium of contact between us and Nature; but after death, this living organism being destroyed, the soul requires another covering in order to be in relation with the new surroundings in which it finds itself. This logical deduction has been forcibly realised at all periods of the world's history, and it has been strengthened by the apparitions of the dead who have appeared from time to time in their earthly similitude.

¹ In the following pages the two words are used as equivalent expressions.

Generally the spirit-body reproduces the type by which it was known in its last incarnation, and probably it is these appearances which suggested the earliest beliefs in immortality.

Perhaps, also, a cause of the universal belief in another life which our ancestors possessed may be found in the fact that relations and friends who have been long dead are seen often in dreams, and seem to live and talk as in former days.

It has been proved that men of prehistoric times, of the Megalithic Age, buried their dead, and placed in their graves their arms and apparel, which indicates that this primitive race had intuitions of a second life to follow earthly existence. Now if there is any conception which the physical senses alone seem to oppose, it is that of survival after death. The sight of the physical body inert, insensible, and incapable of responding to any stimulation, the coldness of its condition and the decomposition which succeeds, all these impressions on the senses make the supposition that something survives this total disintegration difficult to apprehend.

But if in spite of this destruction the reappearance of the same individual can be proved, if he shows by acts and words that he still lives, then even among the most degraded tribes of men the belief establishes itself that the man himself is not dead. It is probably after many observations of this description that the reverence for the dead body and the belief in another life to follow this one gains a firm footing in men's minds.

INDIA

The most savage races still retain belief in a sort of immortality of the thinking part of man.¹ The accounts

¹ See *Univers pittoresque*, by F. Denis; *Primitive Civilisations*, by Taylor; *Folklore Manners of the Australian Aborigines*, Taplin.

of travellers agree in recognising that the doctrine of survival is practically unanimously affirmed in all parts of the world. When we turn to the oldest records we possess, that is, to the Rig-Veda Hymns, we discover that those who lived at the foot of the Himalayas, in the country of the Seven Rivers, were not without clear intuitions concerning the life after death.

After many centuries the priest codified the ideas of a future life which were based on natural apparitions. What sort of life would it be? An Aryan poet sketches it in vigorous outline in the Vedic heaven—

“ The final abode of the immortal gods,
The seat of eternal light,
The source and spring of all that exists,
The dwelling-place of perpetual joy,
The home of endless pleasure,
Where desire, new-born, is satisfied,
Where the faithful Aryan shall eternally live.”

As soon as the Vedic heaven was conceived as an abode habitable by human beings, the question arose how could man rise to that light, or how with his limitations he could become capable of leading a celestial, endless life. Is it possible that the human body, which gravitates to earth, taking flight, or becoming light as a cloud, could traverse space and reach the marvellous abode of the gods? If so, a miracle must be accomplished, and this miracle has never been seen. Could it be possible that the abode of the gods is still without human guests? Without a miracle, what human body could lose its proper weight? Out of this mystery or this vague thought arose in some way considerations concerning the destiny of the material part after death, and the survival of a portion of the entity. Here is the most ancient known explanation of this mysterious future.

The human body stricken with death returns completely to the elements out of which it was formed. The light which illuminated the eye and made it capable of vision returns to the bright orb whence it came; the breath derived from the atmosphere returns to the winds of heaven; the sap of life revivifies the plants of the earth; the muscles and the bones, reduced to dust, become part of the soil. The eyes return to the sun; the breath to the air; the sky or the earth each receive their due; the waters and the plants take to themselves that portion of the human body which is theirs. The corpse of the man is dispersed. The substance of which the living body was formed, deprived of vital heat, returns to the Great Whole, and is used for other bodies—nothing is lost, but nothing is taken to heaven.

Nevertheless the Aryan who has died holily will receive his reward; he will rise to inaccessible heights and enjoy eternal glory. How? After this manner. The skin is but the enswathement of the body, and when Agni, the god of fire,¹ quits the dying he honours this covering of skin and muscle. The flesh beneath the skin is thickened matter constituting another covering destined for labour and predetermined functions; under this double envelopment of skin and body dwells the real man, the essential man, an emanation from the Divine, capable of returning to the gods, just as the light of the eye, and the breath and flesh return respectively to sun and air and earth. This soul after death is invested with a new body, like a resplendent atmosphere, of glorious form, "hidden by its own brilliancy from the dim eyes of mortals." This soul is transported to the abode of the gods.² If the god is

¹ The heavenly fire was represented under a threefold aspect—Agni, the terrestrial fire; Indra, the sun; Vayou, the lightning.

² *Inde Vedique*, p. 327, M. Fontanes; Rig-Veda, 513, No. 4, Langlois, translation.

pleased with the sacrifices of the dying Aryan, he comes himself and clothes him with the "luminous garment" in which he is to be transported. This hymn expresses briefly the idea in the form of a prayer:—

"Unfold Thy splendour, O God, and give the new body to the dead, in which he shall be transported at Thy pleasure."

When one remembers that these hymns were written about 3,500 years ago, in the richest, most harmonious language which has ever existed, it is impossible to reckon the antiquity of the origin of these ideas of the soul and its covering, which are here expressed so exactly and with so much approximation to truth. It has required the ignorance of our coarse, materialistic age to throw doubt upon this verity, as ancient as human thought itself, and as universal. Our modern experiences, such as the photography of spirits and the materialisations of spirit forms, attest (as we shall proceed to show later on) that the perispital body is as undeniable a physical reality as is the material body.

This was the belief long ago of the inhabitants of the Nile Valley, and it is a remarkable fact that in the dawn of various civilisations we find similar beliefs, although as far as we know there did not then exist any means of communication between various widely separated peoples.

EGYPT

Among the earliest traceable beliefs of the Egyptians we find that of a second life in an abiding dwelling-place, the home of ancestral spirits. This unchangeable belief is discoverable throughout the history of Egyptian civilisation. But whilst this tenet remains indestructible, the mode of this immortal existence is variously represented, and the doctrines concerning it differed according to the influences

which affected them. What part of man is durable and incapable of dying? or what part can be resuscitated and persist in another state of existence? The answers varied. The most ancient belief discoverable, which may be placed approximately under the date 3000 B.C., seems to have taught that death was simply a suspension of life; that the body, motionless for a time, would breathe again, and would inhabit some region far away to the west of the world. A later, but still very ancient opinion, one perhaps anterior to the first dynasties of which we have historical record, contains the suggestion that a part only of the man would survive death; this part being not exactly the soul, but a body different from the physical organism, of lighter and less material substance. This almost invisible body, which was supposed to emanate from the mummy, was subject to all the exigencies of life—it required lodging, food, and clothing; its form in the other life was believed to resemble and reproduce the physical body. It was called the *Ka* or double, and was honoured by a cult (5004–3064 B.C.).

A further modification of this theory represented the double or *Ka* as of more subtle essence than the earlier idea suggests. The second body was regarded as a refined substance (*bi*) or essence (*baï*), and finally as something luminous, a concentrated flame of light. This was the doctrine of the temple and the schools; the common people held to the simpler notion of the man as composed of two parts, the bodily and the mental, which were inseparable. The mental part was the *Khou* = intelligence. At about the time of the eighteenth dynasty these various forms of opinion appear to have co-existed. There were simultaneous adherents to the doctrine of the existence of the *Ka* or double, of the *baï* or luminous substance, and of the intelligence or *Khou*, and these formed what may be termed three souls.

But the formation of a sacerdotal college necessitated a dogmatic statement of one doctrine of the soul, and towards the close of the eighteenth dynasty (3064-1703 B.C.) the priests seem to have cleverly succeeded in reconciling these opinions, without hurting anyone's prejudices, by a system or hypothesis which included them all.

The human personality was said to be composed of four parts: the physical body, the double (*Ka*), the intelligent substance (*Klion*), and the luminous essence (*ba* or *baï*); but these four parts resolve themselves really into two, the double or *Ka* being an integral part of the body during earthly life, and the luminous essence or *ba* being contained in the intelligence or *Khou*. And thus at the close of the eighteenth dynasty we find, for the first time in Egypt, the conception of the individual as a dual being with only one soul and one body, although the true theory was not really understood. The theory was further simplified in that the body, or its double, were regarded as dwelling continually in the tomb, whilst the intelligent soul, which "served as a body for the luminous essence," passed away to live its second life among the gods. Then the immortality of the soul was substituted for the earlier Egyptian notion of the immortality of the body.

CHINA

The feeling for survival has dominated the Chinese, perhaps, more than any other race. From the earliest times we find the worship of spirits among these peoples. A belief existed in "Thian" or "Chang-si" (term by which they denoted the heavens), but the chief objects of devotion were spirits and the souls of ancestors. Confucius respected these ancient tenets, and on one occasion he is said to have expressed his admiration to the crowds around him for the maxims which had been inscribed five

hundred years before on a golden statue in the temple of Light. Among these were the following:—

“When you speak, when you act, when you think, you seem alone, unseen, unheard; but the spirits are witnesses of all.”¹

In the Celestial Empire the heavens are peopled as well as the earth, not only with genii, but with the souls of men who have lived here below. Side by side with the cult of spirits we find that of ancestors.

“Its object was not merely to preserve the precious memory of ancestors, and to do them honour, but also to attract their attention towards their descendants, who desired their counsel in all the more important circumstances of life, and upon whom they were supposed to exercise a decisive influence, by approval or blame of their conduct.”²

Under these circumstances it is evident that the Chinese must have had some conception of the nature of the soul. Confucius did not imagine the existence of simple spirits, he attributed to them semi-material bodies, aërial forms, as is evident from the following citation from the sayings of the great philosopher:—

“How profound and vast are the faculties of the Koû-ci-chin (various spirits). We strive to see them, but we see them not; to hear them, but we hear them not; identified with the substance of beings, they cannot be separated from them. They are everywhere, above us, on our left and on our right; they surround us on all sides. Spirits, although of such subtle and imperceptible essence, manifest in corporal forms of being; since their essence is real and actual it necessarily must manifest in some sort of form.”³

¹ G. Pauthier, *La Chine*, p. 136.

² Léon Carré, *L'Ancien Orient*, p. 386.

³ *L'Ancien Orient*, p. 369.

PERSIA

In ancient Persia we encounter a notion of the soul quite distinct from those we have been considering. Zoroaster may claim paternity for the conception now termed "the higher or sub-conscious self," or, from another point of view, the theory of guardian angels.

The doctrine of this great legislator is well known. Beneath the uncreated eternal Being there exist two emanations opposed to one another, having each a pre-determined mission: Ormuzd is charged to create and preserve the world; Ahriman's appointed function is to oppose Ormuzd and to destroy the world, if he can. Heavenly genii, emanations from the Eternal, aid Ormuzd in the work of creation, and there are also a class of spirits, or genii, called "*feroeters*," and by virtue of these man may claim to have within him a divine breath. The *feroeter* is allotted to each intelligent human being as at once his inspirer and his guardian. As inspirer this spirit breathes the thought of Ormuzd upon the brain of man; as guardian it watches over the beloved of God. It seems that these immaterial emanations existed by Divine Will previous to the creation of man, and that each foreknew the human body destined to be its care.¹

The mission of these guardian spirits was to combat the evil genii produced by Ahriman and to preserve humanity. After death the *feroeter* remains united to the soul and the intelligence, until it has undergone judgment and received recompense or punishment. Each man, each Ized (celestial genius), even Ormuzd himself, is attended by his own guardian (*fravarski*), who watches over him and devotes itself to his protection.²

¹ *Le Mazdéisme et l'Avesta*, G. de Lafond, pp. 137 and 159.

² *Les Iraniens*, p. 163, Marius Fontanes.

Certain passages in the Avesta lead to the conclusion that after a man's death the guardian was allowed to return to heaven, there to enjoy independent power—greater or less in extent in proportion as the creature committed to its charge had been more or less pure and virtuous. This immaterial, responsible, immortal spirit was then regarded as entirely distinct from the human body and soul. All beings have, or shall have, their own *ferofter*, which to some extent is present in all that exists—that is to say, all things have something divine in them. The Avesta invokes these spirits of the holy ones, of the fire, of the assembly of the priests, of Ormuzd, of Amschaspands (celestial angels), of the Izeds, of the “Holy Word,” of the “pure beings,” of the water, of the earth, of the trees, of the herds, of the young bull, of Zoroaster, to whom he directed his earliest thought, whom he instructed by the word in his ear, whom he formed with greatness in the midst of the province of Iran.¹

In Judæa the Hebrews of the time of Moses seem to have had no conception of the soul.² It was not until they had experienced the Babylonish captivity that they acquired from their conquerors the idea of immortality, and also some notion of that which really constituted the man. The Kabbalists, the interpreters of esoteric Judaism, call the fluidic body of the thinking principle “Nephesh.”

GREECE

The Greeks from earliest times possessed true notions of the spirit world. Often in Homer we are told that the dying prophesy and the soul of Patroclus comes to visit

¹ *La Science des Religions*, Eugene Bernouf. See also *Zend Avesta*, Anquetil-Duperron, p. 270.

² *La Terre et l'Homme*, A. Maury; *La Mort et le Diable*, Genes.

Achilles in his tent. According to the doctrine of the majority of Greek philosophers each man has for guide his own particular *dæmon* (the spirits were called " *Daïmôn* "), in which his model individuality was personified. Ordinary people were directed by common spirits; the wise and good merited the visitation of higher spirits.

Thales, who lived in the seventh century B.C., taught, as the Chinese believe, that the universe was peopled by *dæmons*, or *genii*, who were secret witnesses of our actions and thoughts, and spiritual guides.¹ This doctrine was a point of great importance in his moral teaching, since he declared that there could be no stronger motive than this to arouse every man to vigilance over his own life and conduct, for this Pythagoras calls the " salt of life." ²

Epimenides, a contemporary of Solon, was under the direction of spirits, and received frequent divine intimations. He was strongly attached to the doctrine of metempsychosis, and in order to convince others of it, declared that he had often been incarnated, and in particular that he had lived as Eacus.³

Socrates and Plato, feeling how great is the distance between God and man, conceived that it was filled with spirits of various orders, such as tutelary *genii*, guardians of nations and individuals, and the inspirers of the oracles. The soul, they believed, existed before the body, or came into the world endowed with eternal truths. As the child forgets the things of yesterday, so was this memory of Eternity forgotten by the soul on its union with the body, but revived gradually in the fulfilment of labour or the exercise of the senses and reason. To learn, so they held, was to recollect; to die was to return to the starting-point

¹ *Diog. daertina*, libro i., No. 27.

² *Dictionnaire Universel*, " Thales," xvii.

³ Fénelon, *Vie des Philosophes de l'Antiquité*.

or first estate; a joy for the good, but suffering for the wicked.

Every soul possesses its individual dæmon, or familiar spirit, who inspires it, who communes with it, whose voice is heard in conscience,¹ warning it as to what it should do, and what it should avoid. Socrates was fully convinced that by means of these spirits communication could be established between the living and the so-called dead. His own dæmon spoke frequently to him, and his voice guided him throughout life.²

The clear intelligence of the Greeks recognised the need of a medium between the spirit and the body. In order to explain the union of the immaterial soul with the earthly body, the philosophers of Hellas postulated the existence of a substance of mixed quality which they termed "Ochema," which they regarded as the enswathement of the soul and which was called by the oracles "the light vehicle," "the luminous body," "the subtile chariot." Hippocrates, when speaking of that which moves matter, says that movement is due to an immortal force (*ignis*), which he names "enormon," or fluidic body.

THE EARLY CHRISTIANS

The early Christians also recognised a medial substance, for they felt the logical necessity of finding some way in which to explain the mode of action of the soul upon the physical organism, it being incomprehensible that a soul should be wholly immaterial, since in that case it would have no point of contact with physical matter, and when it ceases to be embodied in the flesh it would cease to have any individual existence.

The individuality is determined in the great whole by

¹ *L'Âme et ses manifestations à travers l'Histoire*, E. Bonnemère.

² *Le Démon de Socrate*, Rossé de Gustiniani.

the relation of one object to another, the special relation is determined by means of a bodily form, and the time relation by memory.

The great apostle St. Paul frequently alludes to the imponderable, incorruptible spiritual body.¹ Origen, in his Commentaries on the New Testament, affirms that this body, endowed with plastic qualities, follows the soul in all its travels, and all existences, that it penetrates and moulds the bodies, more or less coarse in texture, which the soul inhabits, and which are necessary to the soul in the educational course of its various lives.

The following are the testimonies of various Fathers of the Church as given by Pezzani² :—

Origen, and the Fathers of the school of Alexandria, who maintained either the certainty or the possibility of further probationary states succeeding earthly life, found themselves obliged to face the question, With what body should the soul rise again at the last day? They seem to have decided the question by believing only in the resurrection of the spiritual body of which St. Paul speaks, and also St. Augustine. They held that the bodies of the elect are incorruptible, unfettered, and very agile.

This spiritual body, inseparable companion of the soul, containing within itself the quintessence of all the grosser, corruptible coverings which it had assumed during its passage through this or other states of existence, had penetrated with its spiritual energy all the perishable matter of which these grosser bodies had been formed; in such a conception the doctrine of the resurrection of the flesh found substantial confirmation. Since the spiritual body, thus conceived of, was representative of all the other bodies, which only gained their corporeal value by the fact of their being united to this vivifying

¹ 1 Cor. xv.

² Journal *La Vérité*, Pezzani.

principle of the true body, that is of the body which is called by Spiritualists the perisprit.

Tertullian says that the angels have a body belonging to their order, and that being capable of assuming the appearance of human flesh they can temporarily make themselves visible to men and openly communicate with them. St. Basil speaks in a similar manner. Because, though in one place he says that angels have no bodies, in his treatise on "the Holy Spirit," he states that angels become visible by means of their own bodies, and appear to those who are worthy to behold them.

St. Hilary tells us that there is nothing in creation, visible or invisible, which is disembodied. That souls, whether they are what is called disembodied or not, possess a corporeal substance inherent in their nature because each thing must of necessity be contained in something. According to the teaching of St. Cyril, God alone is without body, since He cannot be circumscribed, whilst all His creatures can, although their bodies are unlike our own. If demons are called aërial animals, it is, as the great Bishop of Hippo says, because they have a corporal nature. Also St. Gregory calls an angel a reasonable animal; and St. Bernard speaks thus: "To God alone belongs both immortality and immateriality; for His nature alone requires neither for its own sake nor for that of others the assistance of a bodily instrument." The great St. Ambrose of Milan held a somewhat similar doctrine, for he says: "We must not suppose that any being is wholly immaterial in its composition, with one only exception which is the Being of the adorable Trinity."

Peter Lombard leaves this question undecided, but he quotes this opinion of St. Augustine: "The angels must have a body to which they are not in subjection, but which they govern, keeping it in subjection, changing it,

and adapting it to the forms they wish to give it in order that it may subserve their actions."

THE NEO-PLATONISTS

The Neo-Platonic school of Alexandria was remarkable from more than one point of view. It attempted the fusion of the Eastern philosophies with those of Greece, and out of the labours of Proclus, Plotinus, Porphyry, and Iamblichus issued novel ideas on a great number of questions. Doubtless these seekers may be reproached as having been too mystical, but they approached more nearly than many others some of the truths which we experimentally verify at the present time.

The existence of the perisprit and the successive states of the soul-life were doctrines included in their teaching. Plotinus as well as Plato taught the metempsychosis of the soul, that is to say, the plurality of lives.

"Let us enquire what is the animating principle in animals. If it is true, as is said, that the bodies of animals are inhabited by human souls that have sinned, then this separable soul does not belong properly to these bodies; although it assists them, it is not actually present with them. In them sensation is common to the form of the soul and to the body, but the body only as far as it is organised and fashioned by the form of the soul. Such animals as are not inhabited by human souls are prompted by an illumination from the world soul."

The passage of human souls into inferior bodies is here treated dubiously. We now know that such a retrograde step is not possible on the eternal path of evolution, because no progress would be certain if we can lose thus that which we have acquired by personal effort. The soul which has acquired complete ascendancy over a vice is for ever set free from it; this assures the perfectibility of

the soul, and guarantees future happiness to the being who has gained emancipation from the inherent evil passions of an inferior state. But Plotinus clearly affirms re-incarnation—that is to say, the passage of a soul from one human body into another.

“It is a belief universally admitted, that the soul that sins expiates its sins, suffers among the shades, and passes again into a new body. . . . When we err among the multiplicities of the Universe, we are punished by our very error itself, and by a less happy fate in the next life.”

“The gods give to each one, in these successive existences, the fate which befits him, and which harmonises with his antecedents.”

“Souls descend from the region of mind into the first heaven; there they take a (spirit) body, and, by means of this body, they pass into earthly organisms according as they revolve at a greater or less distance (from the world of mind).”

This doctrine is developed at length by Porphyry, in his *Theory of Intelligibles* (paragraph 82), where he expresses himself thus: “When the spirit issues from the solid body, it is not separated from the mind which it has received in the celestial spheres.” The same notion is found in the writings of Proclus, who calls this mind “the vehicle of the spirit.”

It follows from an attentive consideration of these doctrines, that the Neo-Platonists recognised the necessity that the spirit should be clothed with some subtile covering in which mental conditions may be registered and incorporated. It is indeed necessary that the soul, as it passes through successive stages, should conserve its acquirements; otherwise, at each successive incarnation, it would find itself no further advanced than in the first, and progress would be impossible.

THE POETS

The Middle Ages inherited these conceptions, as we may assure ourselves by reference to Dante's *Divine Comedy*. In canto xxv. of the "Purgatorio" we find the following passage :—

" Soon as the place
 Receives her, round the plastic virtue beams,
 Distinct as in the living beams before ;
 And as the air, when saturate with showers,
 The casual beam refracting, decks itself
 With many a line ; so here the ambient air
 Weareth that form, which influence of the soul
 Imprints upon it ; and like the flame, that where
 The fire moves, thither follows, so henceforth
 The new form on the spirit follows still :
 Hence hath it semblance and is shadow call'd,
 With each sense even to the sight endued."¹

The mind is so strongly impressed by the necessity that spirit and matter should be united, that the greatest poets have never failed to recognise it, and they have always clothed celestial beings with bodily forms, conscious that they could not otherwise be perceived by organs of sense. Milton, in his description of war in heaven, did not hesitate to picture his superhuman beings as embodied, although he conceived them to be purely spiritual in their true nature. In *Paradise Lost* he describes the angels as able to give themselves limbs and colour, and a form dense or rare according to desire.

Ossian also clothed in forms of sense the aërial spirits whom he believed he saw in the mist of night and heard in the wail of the tempest.

Klopstock, in his *Messiade*, describes the body of the seraphim, "Elohe," as formed by a ray of dawn, and that of the Angel of Death like a wave of flame in a dark cloud. He expresses his idea more definitely in the dissertation

¹ Cary's translation of *The Divine Comedy*, canto xxv., "Purgatorio."

which he placed at the head of the sixth volume of his epopee; he maintains that it is very probable that finite spirits whose habitual occupation is concerned with contemplation of the bodily things which compose this physical world, are themselves embodied, and he states his belief that the angels "whom God employs so frequently to guide men to happiness must have themselves been given some sort of bodily organisms corresponding to those of the elect, they are called to bless."

The penetrating intelligence of Leibnitz¹ led him to a similar conclusion:—

"I believe," he says, "with the majority of the ancients that all genii, all souls, all simple created substances, are always united to bodies, and that a completely bodiless soul does not exist. I add, moreover, that no derangement of the visible organs is capable of producing total confusion in the creature, or of so destroying the organs as to deprive the soul entirely of an organic body or of the ineffacable result of all preceding effects."

In the writings of Charles Bonnet² we find a theory which, although he does not support it by facts, approaches remarkably close to that which Spiritualism suggests on a basis of experience. We will give a résumé of the most important passages relative to the subject.

When we study with care, he says, the faculties of man, and observe their mutual dependence or the subordination in which they exist towards one another, and towards the objects upon which they are exercised, we easily discover what are the natural means by which they are developed and brought into perfection.

The degree of perfection which man is capable of attaining to here below is relative to the faculty he possesses for

¹ Leibnitz, *New Essays*.

² *Analytical Essays*, by Charles Bonnet, p. 258; and also *Palingensie*.

obtaining knowledge, and his many actions are themselves related directly to the environment in which he finds himself.

If human faculties were in a more advanced condition, man would not be in true relation to the world in which the first period of his existence must be passed. But these faculties are capable of indefinite perfectibility, and it is quite conceivable that some of the natural means by which their future perfection will be achieved are already in existence, latent within his body.

Hence since man is destined to inhabit successively two different worlds, his original constitution must have included latent faculties in correspondence with both worlds. The animal body must be in direct relation to the first world, and the spiritual body equally related to the second.

There are two principal methods by which we may conceive that all human faculties will be perfected in the next world; these are by a finer and acuter development of existing senses, and by the addition of new senses. Our senses are the means of all our knowledge. Our most abstract reflections find their basis in sense conceptions. The mind creates nothing, but it ceaselessly operates on the multitude, almost infinite, of perceptions which it acquires through the ministry of the senses. From the operation of the mind, which is perpetually comparing, combining, and deducing, spring by natural sequence all the sciences and all the arts.

The senses, whose function it is to transmit to the mind impressions of external objects, are related to these objects; the eye corresponds to light, the ear to sound, etc.

The manifestations of objects to the mind, and the vividness and completeness with which it apprehends their qualities, is in proportion to the perfection of ad-

justment between these objects and the senses, and in proportion also to the diversity and multiplicity of the latter.

The mental conception becomes distinct in measure as the sensible perception is acute and inclusive. It is easy to believe that our present senses are capable of a much higher degree of perception than that which they normally attain to here below, and, indeed, certain abnormally gifted persons astonish us by the acuteness of their senses even here. It is even possible to imagine to some extent what would be the results of such increased powers, by observing the effects produced by the use of acoustic and optical instruments.

How great would have been the surprise and delight of Aristotle had he been able to examine through a microscope a small microbe, or to survey through a telescope Jupiter and his moons! And how great will be our surprise and delight when we have full use of our spiritual bodies, and are thoroughly equipped with the perfected senses which our beneficent Creator will bestow upon us! We may imagine our powers of vision as combining the powers of both microscope and telescope, and able to adjust themselves to all distances. And how much better will these optical instruments be than the best productions of art! Other senses also we can conceive of as similarly intensified. How immense may be the progress then achieved in physical and mathematical science! The secret force in all bodies, fluidic and solid, may then be discovered by us. That which we now try to divine with the help of reason and calculations, we may then know by direct intuition, which will thus supplant the uncertainties of our present imperfect knowledge. What an innumerable multitude of relations escapes us simply because we cannot discern the form or proportions or arrangement of these

tiny centres of force, which are the bricks in Nature's superb edifice!

It is not difficult to conceive also the probability that the germ of the spiritual body already contains potentially the new senses which will develop in the resurrection.¹

Properties, of which here below we are quite unaware, will then be revealed to us by means of these new senses—properties and qualities which will control us. The forces in nature of which we are now aware, we are only acquainted with by virtue of their relation to our present senses; and there may be innumerable other forces in constant operation of which we can have no notion at present, because, although they may be related to other senses which will develop, our present faculties are incapable of responding to them.

When we contemplate this immense universe of stars—this aggregate of innumerable suns and worlds scattered through space—we are filled with admiration and wonder at the thought that this creature, who bears the name of man, should possess a reason capable of penetrating into the existence of these worlds and of piercing even to the extremities of creation.²

All this was for Charles Bonnet but a brilliant hypothesis, whilst for us it has become an experimental certitude. Pursuing his hypothesis to its logical conclusion, the writer continues to the following effect:—

¹ The perispit includes even now all the senses. The physical body is the collective instrument by which the faculties operate. It is not the eye which sees, the mind sees; neither is it the ear which hears, it is but the instrument of audition; for if the communication between the eye or ear and the brain is interrupted, although the instrument remains intact, there is no perception. Moreover, vision or audition can be experienced without the intervention of eye or ear, as is the case in the clairvoyant state of somnambulists.

² Radiant matter, the X-rays, and the wonderful revelations of the spectroscope have subsequently justified these intuitions of genius.

“If our inductive knowledge is derived essentially from our intuitive knowledge; if our intellectual acquisitions are based upon the comparisons which we make between sensible ideas of all kinds; if the more we know the greater is our capacity for making these comparisons; if, finally, our intelligence is developed and brought to perfection in proportion to the extent of comparisons, and of their diversity and multiplicity, how vast will be the growth and perfection of our natural knowledge when we are no longer limited to the necessity of comparing individuals with individuals, species with species, reigns with reigns, but find ourselves endowed with the capacity for comparing worlds with worlds!

“If the Supreme Intelligence has diversified all His works here below, and has created no two objects identically the same, if harmonious progress rules through all terrestrial beings, if they are all linked together in one universal bond, is it not highly probable that this marvellous chain extends through all planetary worlds, that it unites them all, that they are but consecutive parts of the same vast series?¹

“It is not possible to realise the feelings which will inundate the soul when it is capable of profoundly studying the constitution of a world or of comparing it with that of another. To what perfection will cosmology then attain? What rich material for generalisation and for the apprehension of principles will then be open to us, and how grand will be the multiplicity and truth of our deductions! It is beyond our present powers to form any conception of the illumination which will then irradiate all the diverse objects of knowledge, on physics, geometry, astronomy, and the rational sciences, and above all, on that divine study whose object is the Supreme Being of God.”

¹ The studies pursued with regard to the “canals” on Mars give some countenance to the belief that that world is inhabited, and add confirmation to these sensible conclusions of Charles Bonnet, leading us to the belief that all worlds either are, or have been, or will be peopled with intelligent beings.

These conclusions arrived at by reasoning are fully justified at the present time. The body thus destined to a superior life exists even now in the human organism. Its present function is of first importance, and it is by its means that we are able to preserve the treasures of intellectual knowledge that we have acquired. We will show further on our reasons for believing that the perisprit is a substantial reality, as certainly existing as the material organism. It has been seen and touched and photographed; in fact, that which was apprehended as an unproved, although grand and consoling, theory of philosophy, has been placed upon a scientific basis, and these mental conceptions of vivid imaginations have become facts of well-attested experience.

CHAPTER II

THE STUDY OF THE SOUL BY MEANS OF MAGNETISM

The Seeress of Prevorst—The correspondence of Billot and Delenge—The testimony of somnambulists to the embodiment of spirits—The testimony of Chardel—Other witnesses—The experiences of Cahagnet—Positive tests.

WE have seen in the preceding chapter that the idea that departed spirits possess a certain corporal condition, that the soul is never quite disembodied, has been accepted and held very widely in antiquity and among a large number of thinkers of various times until the present. Evidently the belief has arisen from the fact that it is difficult to form any conception of a purely spiritual entity. Our senses only report to us concerning matter, and it is necessary to exercise an interior faculty of vision in order to apprehend the presence within us of a Somewhat that is not material. Thought alone is sufficient witness to us that there exists something which differs entirely from the objects of sense perception, something devoid entirely of physical qualities.

But there is also another origin of this belief in a fluidic spiritual body; and it may be found in the appearances which have been seen from time to time. It is obvious that if the soul of a person who has died is seen, it must have a certain objectivity, otherwise it would

remain invisible.¹ Throughout history phenomena of this sort have been seen; records both religious and secular abound in examples of these manifestations from across the border.

We are, of course, aware that contemporary criticism has dealt hardly with these facts. They have been attributed altogether to hallucinations, or to the superstitious credulity of our ancestors. Strauss, Taine, Littré, Renan, etc., pass over in complete silence all the instances that we would cite. But this method is not justifiable, because the same appearances can be proved to have been witnessed at the present day, and now they are manifested under circumstances which enable us to observe them accurately. Hence we may conclude that these great men have been deceived, and that we have sufficient reason for regarding these accounts of past apparitions as worthy of consideration. Moreover, it is a positive certainty that the facts of Spiritualism are not new; they have occurred at all times. Always there have existed haunted houses and apparitions; hence, in spite of the contrary teaching of some philosophers and religious teachers, the idea that the soul is not wholly immaterial has succeeded in establishing itself in many minds.

But this conception of the embodiment of the soul was exceedingly vague and indeterminate. How was this body formed? Was it acquired suddenly at the moment of death? Was it put on temporarily or for ever? Or on the other hand, was this shadowy appearance due merely to a transitory action of the soul upon the atmosphere, and liable to vanish apart from the cause which produced it?

[¹ I translate this sentence as it stands in the original; but I should have preferred to substitute the word materiality for objectivity; that which is invisible may yet be objective, *i.e.* existing separable from the mind which is related to it, but that which is visible to the senses must be related to those senses, and hence partake of materiality.—EDITOR.]

These apparitions being so fugitive many questions such as these remained unsolved.

THE SEERESS OF PREVORST

Magnetism has furnished us with one means of penetrating into this inaccessible secret of the life beyond death. By means of the discoveries of M. de Puységur in Somnambulism an instrument for investigation into this new region has been placed within our reach. Somnambulists when in this condition have been able to get into rapport with discarnate souls, and to describe them minutely, in such a way as to convince those present that they were really talking to spirits.

Dr. Kerner, held in repute both for his knowledge and for his integrity, has written the biography of Mme. Hauffe, better known as the Seeress of Prevorst. It was not necessary for her to be put to sleep in order that she should see spirits; her delicate constitution, refined by illness, rendered her capable of seeing forms invisible to others. Her first vision occurred in the kitchen of the Castle of Lowenstein. It was the phantom of a woman, whom she saw again a few years later. When questioned (but never spontaneously) she stated that she had always near her an angel or dæmon, such as Socrates and Plato and others speak of, warning her of dangers to be avoided by herself and others. This spirit was that of her grandmother, Mme. Schmidt Gall. Like all the feminine spirits who visited her, she was clothed in white with a cincture and white veil.

The Seeress of Prevorst has told us that after death the soul has a "nerve spirit" which is its form. It was this that she used to be able to see without being entranced, and could perceive much more distinctly by the light of the sun or moon than in the dark. "The souls," she said,

“have no shadow. Their form is grey; their clothing such as they have worn here on earth, but grey like themselves. The best have simply great white robes and seem to float, whereas the evil seem to walk with difficulty. Their eyes are brilliant. They cannot only speak, but also produce sounds, such as sighs, the crinkling of silk or paper, blows on the walls or on the furniture, noise of sand or of pebbles or of slippers dragged along on the floor. They are also capable of moving very heavy objects, and of opening and closing doors.”¹

Were these visions objective? That is to say, did they originate outside the brain of Mme. Hauffe? Dr. Kerner made many investigations in order to assure himself of the reality of these spirits, visible only to the seeress.

“At Oberstenfald one of these spirits, that of Count Weiler, who had murdered his brother, presented himself to Mme. Hauffe as often as seven times. Mme. Hauffe alone saw him; but many of his relations heard an explosive sound, and saw the furniture and chandeliers moved without contact every time that the phantom visited her. Another spirit, also of an assassin, clothed in a smock, followed the seeress for a year, asking, as did Count Weiler, for prayers and teaching. This spirit opened and closed doors violently, moved things, knocked over piles of wood, rapped with heavy blows on the walls, and seemed to divert itself by constantly shifting its position. Twenty persons of respectability affirmed that they had heard it, either in the house or in the street, and were willing to certify the fact if desired.

“The phantom of a woman, bearing in her arms a child, appeared to Mme. Hauffe on many occasions. As this

¹ [If we compare this account with that of other clairvoyants we are led to the conclusion that the impression of greyness or brightness received by the seer varies according to the condition of the spirit manifesting. It seems obvious, from other statements of this seeress, and from the fact that the spirits produced so much merely physical phenomena, that these grey spirits were not in an advanced condition.—EDITOR.]

happened most frequently in her kitchen, she caused some flags to be removed, and at some depth below there was found the body of a child.

“At Weinsperg the spirit of a book-keeper, who had during earth life tampered with the accounts, appeared in black riding-coat, begging that his widow might be told to hide the books no longer, in which the falsifications were to be found, and he described the spot in which they were, in order that she might make it known to the magistrates. She obeyed; by means of these books some wrongs done by the dead man were rectified.

“At Lenach, the spirit of a burgomaster, named Bellon, who died in 1740, at the age of seventy-nine, came asking her advice in order that he might escape from the suffering caused him by two orphans. She gave him her advice, and after six months he ceased to appear. This death is mentioned in the registers of the parish of Lenach, with a note to the effect that the burgomaster had injured several children under his tutelage.”

Dr. Kerner adds that he might cite twenty more apparitions whose authenticity had been finally verified. The honourable character of this doctor being completely established, and Mme. Hauffe being bedridden, unable to get about, and surrounded by members of her family fraud was impossible. The facts are therefore genuine, and although they were produced long before Spiritualism was talked of, they are very analogous to those observed at the present time.

THE CORRESPONDENCE BETWEEN BILLOT AND DELEUZE

Let us now turn to another authoritative witness, a doctor and a thoroughly honest man. The venerable Dr. Billot has affirmed his belief in spirits in his correspondence with Deleuze.¹

¹ *Correspondence upon Vital Magnetism, etc.*, by G. Billot, Doctor of Medicine. Paris, 1839.

“Phenomena which would positively prove the existence of spirits—that is, of those immaterial beings who cannot in any way be perceived by the sense perceptions of men—should doubtless arouse public curiosity and draw especially the attention of men of learning of all countries, whatever might be their opinions in this connection. . . . Ah well! These phenomena exist. This assertion may seem at the first glance like a paradox, or even an exaggeration, it is nevertheless a great truth.”¹

The writer states that for a long time he had belonged to an association of magnetisers, and that he had observed the phenomenon of spirit communication, which determined his belief in an invisible world, peopled by the souls of those who have died.

“The séances commenced with mysticism, *i.e.* by *athatophany* or apparition of spirits, and concluded with medical phenomena, *i.e.* by *raphaelism* or angelic medicine. When I speak of apparitions I do not mean that the spirits were visible to members of the association, they were only visible to the somnambulists. Nevertheless their presence was attested by some positive signs, to which I can testify, if I were called upon to write an account of all that passed during the séances.”

Generally these intelligences which control somnambulists take the form of angels. They are clothed in white tunics with girdles of silver, and sometimes with wings. Sometimes the clairvoyant recognises persons who have died in the neighbourhood more or less recently. Even in the normal condition the subjects detect often the voices of their invisible guides.

“At first,” says one of them, “I feel a little breath like a light zephyr, which refreshes and then chills my ear. From that instant I become deaf, and I begin to be aware of a

¹ Billot's *Correspondence*, p. 37.

little humming in the ear, like that of a gnat. By giving close attention I then hear a small voice which says to me that which I afterwards repeat."¹

This is an hallucination of the auditory sense, the modern doctor will tell us, and that it was probably provoked by auto-suggestion, or by an unconscious suggestion of Dr. Billot. But this explanation will be no longer satisfactory if we can prove that the invisible being exercises physical action on the somnambulist, without the latter having any idea of what was going to happen, and, on the first occasion, during the absence of the doctor.

Indeed the spirit guides can thus operate on the bodies of these subjects, for the doctor himself witnessed a case of bleeding in which the flow of blood stopped of itself at the right moment, when the bleeding had been sufficient. In this case there was no need to do any binding.

It is evident throughout the letters of this savant that he had the opportunity of being present through many years, during spirit manifestations, which were carefully described by the somnambulists. With remarkable critical acumen, Billot submitted his subjects to numerous experiments, and it was only after having studied the matter for long that he made a categorical statement of his opinion. It is not that of a credulous person who accepts blindly all theories. He reasons dispassionately, and is convinced only by evidence. He has too much common sense to attribute the action of spirits on matter to supernatural causes, he only sees in these phenomena the operation of laws with which we are at present unacquainted, but which will one day be discovered.

“As to the operations of spirits upon bodies, if some of these operations seem like prodigies, they are not on that

¹ *Correspondence*, p. 93.

account contrary to nature, but only contrary to what we know of nature. Now, as there is in nature much that is hidden from man, it is not surprising that some phenomena appear to be supernatural which nevertheless really form part of the order of creation; and if certain laws are hidden from us it is because man has not yet been studied as he ought to be studied—that is to say, in all the various aspects of his relations with the universe.”

It is curious to observe in this correspondence¹ the particular characteristics of each of the writers. Deleuze, unemotional and defiant, only yields with difficulty to the pressing insistence of “the solitary,” as Billot calls himself. Nevertheless he finally owns that the subjects observed may have been in relations with the souls of the dead.

“Magnetism,” he says, “shows the spiritual nature of the soul, and its immortality; it proves the possibility of communication taking place between intelligences separated from matter, and those still united to it, but it has never presented me with phenomena which prove to me that this possibility is often realised.”

Later on he becomes more affirmative, he writes to Dr. Billot²:—

“The only phenomena which seem to prove the communications with immaterial intelligences are apparitions. There are many examples of these, and as I am convinced of the immortality of the soul, I see no reason for denying the possibility that those who have quitted this life, and who are still occupied with the remembrance of those they love should appear to them to give them good counsel.”

In order to bring his friend to complete belief, Billot decided to relate to him the phenomena of appearances which he had witnessed. In these cases it is impossible to

¹ *Correspondence*, p. 137.

² Dr. Billot lived at Mont Luberon, near Apt.

doubt that an intelligence foreign to those present was in relation with the somnambulist, since tangible proof remains of super-terrestrial action. The phenomena are thus related by the doctor:—

“I take God as my witness of the truth of the contents of these observations following . . . the cause will be discoverable only by material demonstration, and will fall under the cognisance of the senses by observation and by experiment.

“FIRST EXPERIMENT

“A lady who had been for some time afflicted with blindness applied to our somnambulists for assistance, hoping to arrest the progress of the disease, which threatened to deprive her of all power of distinguishing light from darkness. One day at a séance held 17th October, 1820, the somnambulist who had been consulted said: ‘A young maiden presents to me a plant; it is in full bloom. . . . I do not know it. I am not told the name. . . . It is required by Mme. J——, however.’

“D. ‘Where is it to be found?’ I remarked, ‘for we have no plant in full bloom in the country during the present cold season. Must it be sought at a distance from here?’

“R. ‘Don’t disturb yourself,’ replied the somnambulist, ‘it will be procured for us, if necessary.’ And whilst we continued to press for an answer to the inquiry as to the locality the young maiden intended to indicate, the blind lady, who was present in front of the somnambulist, cried out: ‘Ah! I feel one all in bloom on my apron; it has just been placed there. . . . See, Virginia’ (that was the name of the somnambulist), ‘see! is it the one that was presented to you?’ ‘Yes, madame, it is indeed the same,’ answered Virginia. ‘Let us praise and bless God for this benefit.’

“I then examined the plant. It was a shrub something like thyme; the labiate flowers produced a delicious odour. It seemed to me to be the thyme of Crete.

Whence came this plant? Was it brought from its native country or from some hot-house? That is what we never knew. But what I do know certainly is that I now possess a sprig, which was only granted to me by the young maiden after much entreaty."

Those who have been convinced by reading his book of the fidelity of Dr. Billot cannot possibly doubt the truth of this narrative.

Deleuze did not doubt the phenomena, which were similar in kind to other facts which had been reported to him.

"This morning," he replied, "I received a visit from a very distinguished doctor, a very intellectual man, who has many papers at the Academy of Science. He came to talk to me on the subject of magnetism. I related to him some of the facts that you have sent to me, without mentioning your name. He told me that they did not surprise him, and he recounted to me many analogous facts which he has witnessed with various somnambulists. You may judge that I was astonished and that the conversation was to me extremely interesting. Among other things he told me of instances in which material objects were brought by the somnambulist—facts similar in kind to that related in connection with the thyme of Crete."

This testimony shows plainly that the phenomena of transport by unknown agency were not unknown at the beginning of the century. This is another evidence of continuity in the occurrence of spirit manifestations, which have constantly been rejected by the public as diabolical, or apocryphal, or produced by charlatanism.

If space permitted, we would relate how Billot got into rapport with the spirits through the finger of his subject, who was then wide awake, by means of a sort of typtology. We must, however, content ourselves with referring the reader to this interesting correspondence and pass to the consideration of other witnesses.

THE REPORTS OF CHARDEL

The following extracts from Chardel¹ give us information both as to the connection of the somnambulists with the world of the discarnate and on the condition of the soul during the state of somnambulism.

On one occasion, when the somnambulist Lefrey had dictated to her magnetiser some therapeutic prescription, she remarked to him in a peculiar tone :—

“‘You understand that *he* is giving me the order?’ ‘Who orders that?’ said the doctor. ‘He does. Don’t you hear him?’ ‘No; I neither hear nor do I see anyone.’ ‘Ah, of course!’ she replied. ‘You are asleep whilst I am awake.’ ‘Indeed! It is you who are dreaming, my dear. You fancy that I am asleep, whilst really my eyes are wide open; and I hold you under my magnetic influence, and it depends entirely on my will when I shall restore you to your previous condition. You imagine that you are awake because you are talking to me and because, to a certain extent, you have control over yourself. Nevertheless, you cannot open your eyes.’ ‘You are asleep, I repeat. I, on the contrary, am almost as completely awake as we shall all be at a future day. I will explain myself. All that you are capable of seeing is gross and material. You recognise the apparent form, but the real beauties escape you. I, on the other hand, whose corporeal sensations are for the moment suspended, whose soul is nearly completely disengaged from ordinary affairs, I see what is invisible to your eyes; I hear what your ears cannot; I understand what is incomprehensible to you. For instance, you do not see what passes from you to me when you magnetise me. I see it very clearly. At every pass you make I see little columns of fire-dust emanate from the tips of your fingers and incorporate themselves in me; and when you isolate me, I am almost surrounded by

¹ *Physiology of Magnetism*, by Chardel.

an atmosphere glowing with this same fire-dust. When I wish, I can hear distant sounds—sounds vibrating a hundred miles away. In a word, I do not need that objects should come to me; I can go to them wherever they may be, and I can make a far truer estimate of them than anyone could do who was not in a condition analogous to mine.’”

The author of *The Physiology of Magnetism* also relates that a somnambulist had, during natural sleep by night, a sort of ecstasy, which she described thus:—

“‘I then enter,’ she said, ‘into a state similar to that into which I am put by the magnetiser, and my body becoming gradually extended, I see it very distinctly at a distance from me, cold and immovable as death. As to myself, I appear like a luminous vapour, and I feel myself thinking apart from my body; in this condition I understand and I see many things as in somnambulism, when the thinking faculty is operating without my being separated from my organism; but after a few minutes have passed, a quarter of an hour or more, the luminous vapour approaches to my body nearer and nearer; I lose consciousness, and the ecstatic state is over.’”

The author adds that at this degree of extension of the nervous system, the spiritualised man, or, if the term is preferred, the man whose being has been rendered fluidic, enjoys all the faculties of those who are called spirits, and that in this state the centralisation of the nervous system is, as it were, broken and diffused. We shall see that the account given by the somnambulist concerning the luminous vapour which clothed her when she had quitted her body, is confirmed experimentally by the labours of M. de Rochas,¹ in connection with the exteriorisation of sensibility.

¹ See *Exteriorisation of Sensibility* by M. de Rochas. Note the experiences which establish the objectivity of this phenomena, in the case of a subject whose vision was verified by the spectroscopic study of the refraction and

Another somnambulist' who, like the one last quoted, had, during the night, visions which did not at all resemble ordinary dreams, and which left her very exhausted, told the same doctor on one occasion :—

“‘I thought myself to be suspended in the air without material form, but all vapour and all light. I was showing you my body, which I had quitted, stretched upon my bed; it was nothing but a corpse. “You see,” I said, “it is dead, it will be thus in thirty days.” Then gradually that light which I felt to be myself approached the corpse, entered it, and I recovered my senses, exhausted, as after a long, trying, magnetic sleep.’”

Dr. Bertrand, although a sceptic, says in his work, *Traité du Somnambulisme* (chap. iii.), speaking of a very lucid somnambulist :—

“‘This woman always spoke as if a distinct personality, apart from her own (and with a voice which was heard in the pit of the stomach) had revealed to her all the extraordinary notions which she acquired in the somnambulistic state. I have seen the same thing in the greater number of somnambulists whom I have observed. The most natural cases are those in which it seems to the somnambulist that the events which he announces have been revealed to him by a voice.’”

It would be possible to multiply citations gathered from the rich library of spiritualistic magnetism, and to show that Charpignon, Ricard, l'Abbe Loubet, Teste, Aubin, Gauthier, Delaage, etc., believed in communications between those in the flesh and discarnate spirits. But we must not forget that our particular object is the study of the perisprit, therefore we pass directly to a conscientious investigator,

polarisation of the emanations which passed from the fingers of the magnetiser. The length of the waves indicated by the clairvoyant corresponded with those of red and violet, which were the colours actually seen as emanating from the magnetiser.

a man of integrity, Cahagnet, who gave the best attention to these phenomena.

THE EXPERIENCES OF CAHAGNET

So far we have seen that magnetisers affirm that they are in relation with a super-normal world. Their subjects generally see their "guides" or their "guardian angels," whom they almost always describe as beautiful youths clothed in white. The visions are often mystical; sometimes it is the Virgin who appears; or the subject recites prayers to drive off evil spirits. The persons described are rarely the deceased.

Do these subjects always see objective realities? We do not think so; we think that their visions are often suggested by the experimenter or by their own imagination; it is necessary, therefore, to guard ourselves against yielding belief to their affirmations until they are confirmed by absolute proof, of the nature of that adduced by Dr. Billot.

A spirit vision has no positive value unless it is quite certain that it is not the result of the auto-suggestion of the somnambulist, or thought-transference from the operator.

The following fact, cited by Dr. Bertrand in one of his conferences, and reproduced by General Noizet,¹ convincingly proves this.

A magnetiser, deeply imbued with mystical ideas, had a somnambulistic subject who, during the sleep, saw angels and spirits of all sorts. These visions served to confirm the magnetiser in his religious convictions. As he constantly cited the dreams of his subject to support his system, another magnetiser determined to undeceive him, by showing him that the character of the visions which

¹ General Noizet, *Mémoire*, p. 128.

a somnambulist saw were due to the character of the conception of the dreamer. He proposed, in order to prove what he advanced, to make the same somnambulist see angels seated round a table eating a turkey. He put the subject to sleep, and after a short time asked her if she saw anything strange; she replied that she saw an assemblage of angels. "And what are they doing?" said the magnetiser. "They are around a table eating." She could not, however, say what they were eating.

It is therefore necessary to be very circumspect in accepting the accounts of somnambulists, because we know that they are sometimes very open to mental suggestion. We must distrust their descriptions of paradise and hell; such descriptions have been profusely given by mystics and subjects of various countries and at various times.

Cahagnet was a brave fighter, a workman who has had the glory of having, by his own efforts, become one of the pioneers of truth. He strove vigorously against his opponents, and they were reduced to silence. The two first volumes of his *Arcanus* contain the account of experiments with eight subjects, who possessed the faculty of seeing discarnate spirits. The culminating point was attained with one called Adèle Maginot, who had a long series of manifestations. The work contains more than one hundred and fifty records, emanating from witnesses who assert that they recognised the spirit described by the somnambulist. This is a fact to which it is important to draw attention. It is not reasonable to suppose that these men, drawn from various circles, of indisputable honour, should have pledged themselves to attest lies. There is therefore in these experiences a fertile source of interest to be explored by investigators anxious to get information concerning the unseen world.

Here is an example :—

“The Abbé of Almignana, already quoted, not being, apparently, convinced as to the details which Adèle had given him concerning the apparition of his brother, which had manifested at the eleventh séance, came to me to express his doubts. At that moment Adèle was in the sleep; he proposed to call for the sister of his nurse, who was called Antoinette Carré, and who had died a few years before.¹ I called for her. Adèle said: ‘I see a woman of middle height, with fair auburn hair, aged about forty-five years, not pretty, with small grey eyes, a large nose, a little thick at the end, yellowish complexion, flat mouth. She has what we call *la grosse gorge*; her teeth are lacking in front, the few which remain are black; she wears what we call in the country *un déshabillé*: a brown bodice, a striped skirt, a little short, a country apron surrounding her completely; she has a check fichu round the neck; her hands denote hard work; she worked in the fields. She had a brother who died after her; but he is not in the same sphere as she, because, although he was not a bad fellow, he was nothing very particular. This woman impresses me as having been very good.’

“M. Almignana carried away these written details, and sent me a letter at once, from which I extract the following:—

“‘When I had read four times over the description given to Marie Françoise Rosalie Carré, she declared that it was exact, that she could not fail to recognise her sister, Antoinette Carré, in the woman who appeared to the somnambulist: as to the brother, she declared that he died after her sister, as Adèle asserted. She added a circumstance worthy of note; she said that she dreamt on the night between the 30th and 31st of January (the eve of the

¹ This gentleman told me afterwards that he very exactly recognised all the details of the apparition of his brother, but doubts had been raised in his mind by the suggestion that had been made to him that these apparitions were due to thought-transference: and it was in order to assure himself that this was not the case that he cited someone unknown to him. (Note by Cahagnet.)

séance) that she was standing by the graves of her brother and sister, but her attention was more drawn to the grave of her sister (she had never dreamt of her since her death).

“Signed, ‘ALMIGNANA.’

“I should,” continues Cahagnet “like to draw attention to the fact that neither the Abbé Almignana nor his nurse were aware that we were going to ask for the appearance of this woman even on the very day of the séance. I put the question quite without pre-meditation. ‘Do you know anyone deceased, whose appearance might convince you?’ He replied, ‘Ask for the sister of my nurse; for then there will be no influence or communication of thought, since she is not here, and knows nothing of what is going to be done.’ As we have shown, the success was complete; this woman, in order to assure her master of the correctness of that which he had told her, said that she had herself given the fichu to her sister. The apparition of Antoinette Carré ought to dissipate this unpleasant objection of thought-transference, or if it does not we are all mad to try to prove the existence of a soul to fools.”¹

One more detail relative to this apparition :—

“M. Almignana came a few days after this séance to the house and told me that his nurse had met the evening before a man from their native place, to whom she read the description of her sister, which she had in her hands, asking if he recognised such a person. He answered, ‘But it is the portrait of your sister who died; there’s no mistake about it.’ The nurse of M. Almignana remarked that the

¹ [We cannot be surprised that to M. Cahagnet these facts seemed conclusive as against the theory of thought-transference, although of course the modern adherents of that theory would not admit that they are so. In order to make their theory even approximately cover the facts, they are obliged to assume that the mind of the medium is possessed, when in the trance state, of marvellous and far-reaching intelligence and a discriminating faculty, by which it is able to discover at any distance the mind that contains the required information, and by which, when discovered, it is able to read in it just those details necessary, in order that it may carry out the fraudulent rôle of a communer with spirits.—EDITOR.]

description mentioned a little spot on the cheek, and that she did not remember anything of the kind; to which he replied, 'You are wrong, for she had one there,' pointing to the place. The woman then remembered it, and was the more convinced, as was also M. Almignana, who was anxious to complete the identification, leaving no room for doubt. This third person came to establish the correctness of this detail, which therefore could not have been due to thought-transference. (I forgot to mention this little spot in the account given above.)"

It is facts of this kind which bring conviction. If the reader will refer to *Les Arcanes* he will find a considerable number of such facts. These records are valuable documents, for they are authenticated by signatures. They indicate that the spirit preserves, or can reassume in space, the form it had on earth. It is reproduced with extraordinary fidelity in such a way that it can be recognised even by strangers. These beings who appear to the clairvoyant affirm their personality by language identical with that they used here below, and by reference to details and events in their past lives known only to themselves.

There is another point to which we would draw attention. Supposing it to be conceded that the human soul is immortal, being an entity differing from the body, and incapable of decomposition, there remains a further difficulty in the question: How is it that it appears clothed? Whence does it derive this clothing, since evidently the vestments are not immortal? We shall pursue this subject further on, and we hope to remove its perplexities. Let us see what is Cahagnet's answer to the question.

"M. du Potet, in an appreciation of the first volume of this work, took exception to what we have said about the clothes worn by the spirits who come at our call to the séances. He remarked with ridicule, 'Do you see such and such a

spirit in the uniform of the National Guard?' He went so far also as to deny the possibility of conversing with spirits in our ordinary patois, and would not admit that they could wear earthly clothing. The 162nd number of the *Journal du Magnétisme* contains very curious accounts of the spiritual manifestations which have taken place recently in America, in which spirits have entered into conversation with men, making their presence visible by touch, by transporting furniture, and by noises audible to all present. The author of this article, like M. du Potet, discredits the notion that the spirits really wore the clothing which the spectators profess to have seen.

"We would ask these writers how they would wish the spirits to appear. We would ask also how they could prove to them that they were intelligent beings otherwise than by speaking. How could they be sure that these appearances are anything more than simply images of the dead photographed on the memory of the investigator, if they did not reply to his questions in the patois usually spoken, so as to be understood by all?

"We could not question them if there were no earthly representative language. If they respond in some musical language or by some language of scent or touch, they would be accused of being proud linguists, unwilling to condescend to use the familiar tongue of earthly life. If they are clothed as on earth they are considered too common, and not in keeping with terrestrial fashions; if they are more elegantly costumed this also is made a cause of complaint. If they are not clothed then the inquirer equally objects, and wants to know how they dressed when on earth.

"With what sort of apparel, then, should they be covered? For a fabric, however spiritual, yet remains a fabric and implies the existence of a fabricator.

"The fact is that the spirit creates, whether consciously or not, its fluidic clothing, as we shall see later.

"The notion of a spiritual body has been now cleared of some of the obscurity in which it was involved. We

are already, by means of somnambulism, in possession of a method by which spirits may be seen, and we can assure ourselves that they appear with a bodily form which faithfully reproduces the physical body which they possessed here on earth. This is not an hypothesis; it is a fact based on experimental observation."

In order to realise that the facts recorded by Cahagnet are not isolated occurrences, we should read the numerous testimonies at the close of the second volume. They have been verified by a number of magnetisers who declare that they have obtained similar results. This, then, is a vantage ground actually gained, and it is possible for us, by placing ourselves in the conditions indicated by the author, to obtain like phenomena.

We shall show by the experiments made with mediums, as well as by the accounts of spontaneous appearances, that it is in accordance with a general law that spirits manifest after death with the identical appearance which they had in life.

CHAPTER III

THE WITNESS OF MEDIUMS AND SPIRITS TO THE EXISTENCE OF THE PERISPRIT

WE have shown that certain somnambulists, in the magnetic sleep, can see spirits and describe them correctly. This faculty likewise appertains to persons not entranced, to whom the term clairvoyant mediums has been applied. To comprehend what occurs it must be borne in mind that it is not the eye that sees in ordinary life, neither is it the ear that hears. The eye is the instrument by which the image conveyed by light is received, that is all; it is incapable by itself of making us distinguish objects. This is easily proved. If the optic nerve is cut or paralysed the external world is still depicted on the retina, but the subject does not see; he has become blind although his visual organ is intact. Sight is, then, a faculty of the mind, and it can be exercised without the intervention of the body; for somnambulists can see afar off or with their eyes shut.

The production of this phenomenon permits us to assert the existence of a new sense, which may be designated as a "psychic faculty."

Somnambulism or mediumship are conditions in which this faculty is in various degrees of activity; these conditions, as is well known, are of very various types, marked by different peculiarities. Allan Kardec has shown this

very clearly.¹ He points out that although this psychic faculty is more especially evident in these two senses (clairvoyance and audition) it would be a mistake to suppose that the psychic faculty only functions in this exceptional way. Like other faculties, it is more or less developed, more or less acute, according to the condition of the individual; but everybody possesses it, and it is not the least serviceable of our faculties, because the character of the perceptions which it conveys to us are of a peculiar order. The atrophy of this faculty, far from being the rule, is rather the exception, and may be regarded as an infirmity, as blindness or deafness are so regarded.

It is by means of this faculty that we perceive fluidic emanations² from spirits, that we unconsciously receive the inspiration of their thoughts, that we recognise the inward warnings of conscience, that we have presentiments or intimation of things future or at a distance; it is by this also that we become susceptible to what we term "fascination," by this faculty magnetic action, involuntary and unconscious, as well as the thought-reading powers of the mind, are brought into operation.

These powers of perception are inherent in man equally with the faculty of vision, of touch, of hearing, of taste or smell, and are for his self-preservation. They are so common that he is hardly aware of them, being so much in the habit of exercising them; he scarcely recognises that he possesses them, partly because of his ignorance of psychic laws, partly because so many learned men deny the existence of psychic laws altogether. But anyone

¹ Allan Kardec, *Revue Spirite*, October, 1864, October, 1865, June, 1867; also *La Genèse*.

² By "fluidic" we denote not any kind of matter in particular; the word signifies an ethereal, undulating movement, analogous to those which cause electricity, light, heat, and X-rays.

who takes the trouble to consider the effects which we have named, and others of similar kind, will recognise how common a possession they are, and also how completely independent of the sensations perceived through the organs of the body.

SPIRIT VISION OR SECOND SIGHT

Spirit vision, commonly called "second sight," is not so rare a phenomenon as some suppose. Many people have this faculty without knowing it. It is in some cases, of course, much more accentuated than in others, and it is easy to assure oneself that it is quite independent of the organs of ordinary sight, since the eyes are not used during somnambulist sleep, whether it occurs naturally or by suggestion. Some people are, in the normal state, capable of exerting the faculty completely without exhibiting the smallest trace of sleep or of ecstasy. On this subject Allan Kardec writes thus¹:—

"We know in Paris a lady who possesses permanent second sight, and with whom it is as natural as normal vision. She sees without effort and without concentration, the character, the habits, and the antecedents of those who approach her; she describes disease and prescribes efficacious treatment with greater facility than that of many ordinary somnambulists; it suffices to think of an absent person—she at once sees him and describes him. On one occasion we were with her and we saw someone pass in the street who was connected with us, but whom she had never seen. Without the preliminary of any question being put to her she very exactly depicted his moral character and gave us very sound advice about him.

"This lady is not a somnambulist; she speaks of what she sees as she would speak of other things, without interrupting her occupation. Is she a medium? She does

¹ Allan Kardec, *Revue Spirite*, June, 1867, p. 173.

not herself know, for until recently she did not even know the name of spiritualism.”

We can add our testimony to that of Allan Kardec. About twenty years ago we were associated with a Madame Bardeau, who possessed this faculty. She was able to describe exactly people who lived far away in the southern provinces, and whom she had never seen, and was able to give details concerning their characters and circumstances. She made certain predictions which were fulfilled. Nevertheless she was in a normal state, her eyes wide open, and she carried on conversation on other subjects, interrupting herself occasionally to add some trait concerning the face or character of the absent person which rendered the description more complete.

At the present time we know a woman, Mme. Renardat, who can see at a distance without being entranced. We have had incontestible proof of this, for she correctly described one of our uncles who lived at Gray, she specified the disease he had (unknown to his medical attendants), and predicted his death, and this without ever having known him. This lady sees spirits as she sees those in the flesh. Many times we have been convinced, by the assurances of our friends, that she was in relation with souls who have quitted the earth; for her descriptions were accurate and their language resembled that which they used during earth life.

During fifteen years we have had many opportunities of studying mediumship and clairvoyance. It is not always as persistent as in the instances we have cited—more usually it is fugitive, momentary; but however it may manifest it gives us the assurance that belief in immortality is not a vain illusion of our minds, but a grand, consoling reality abundantly supported by evidence. Further, we are about to cite a certain number of facts which establish the objec-

tivity of these visions of spirits, which coincide with, and at the same time explain, the physical phenomena which can be appreciated by the material senses, and which are under the control of the investigator.

When a table moves and a medium describes the spirit who moves it, when this medium states that which is going to be dictated through the raps of the table, it is not reasonable to deny that the medium actually sees, since the predictions he makes are fulfilled and the spirit testifies to its presence by its action upon matter.

When we reflect that for fifty years spiritistic research has been carried on all over the world; that the phenomena occur in the most various environments; that they have on thousands of occasions been under the supervision of investigators of a highly educated order, and therefore the least credulous members of society, we are driven to the conclusion that it is absurd to suppose that the phenomena are not produced by spirits. It is by means of constant communication with the other world, by uninterrupted relation with its inhabitants, that we have attained certain assured information concerning the conditions of life beyond the grave.

It is worthy of note that there are more than two hundred journals published in various tongues, each independent of the other, and that in spite of this diversity in the sources of their information, the general import of the fundamental principles they maintain is the same. It will be admitted that an accordance so unanimous gives weight to the conclusions arrived at by the independent study of the investigators.

It is desirable to give abundant publicity to the results which have been obtained, and to bring under public notice with indefatigable persistency the documents which we possess, thus slowly but surely we shall succeed in

awakening the minds of the masses to certain facts indispensable for their progress and their happiness.

The object of Allan Kardec's persevering studies was the spirit's covering. He states that until he knew something of Spiritualism he had no special notions about it. It is through converse with spirits that he gained some knowledge of the existence of the fluidic body and some notions of its value and use. We advise those who wish for further information as to the history of his introduction to this subject to read the volumes of *Revue Spirite* from 1858 to 1869. They will see how gradually the teaching he received was collected and put together in such a way as to form a rational theory, logically accounting for all the facts.

We will confine ourselves to making one extract upon this point, which any investigator, who wishes to verify by his own research the teachings given, may take as a type of the character of this instruction.

TESTIMONY OF DR. GLASS¹

The questions were put by Allan Kardec; the answers were given by a writing medium.

“Question: ‘Do you make any distinction between your spirit and your perisprit, and what distinction do you make?’

“Answer: ‘I think, therefore I am, and I have a soul, as said a philosopher; I know no more than he did on that point. As to the perisprit, it is form, as you know, it is fluidic and it is natural; but to ask concerning the soul is to ask about the purely spiritual.’

“Question: ‘Do you believe that the faculty of thought resides in the perisprit; in a word, that the soul and the perisprit are one and the same?’

¹ *Revue Spirite*, 1861, p. 148, etc.

“Answer: ‘That is as if you were to ask me if thought resides in our body; the one is seen, the other is felt and conceived.’

“Question: ‘You are not, then, an indefinite, vague entity, but a being limited and circumscribed?’

“Answer: ‘Limited, yes, but quick as thought.’

“Question: ‘Will you specify the spot in which you are present here?’

“Answer: ‘On your left and on the right of the medium.’ (Allan Kardec then occupied the place indicated by the spirit.)

“Question: ‘Have you been obliged to vacate your place that I might take it?’

“Answer: ‘Not at all—we pass through all, and all passes through us; it is thus with the spiritual body.’

“Question: ‘I am then immersed in you?’

“Answer: ‘Yes.’

“Question: ‘Why, then, do I not feel you?’

“Answer: ‘Because the elements which compose the perisprit are too ethereal, not sufficiently material for you; but by prayer, by will, in a word by faith, these elements (fluids) may become more solid, more material, and may affect the sense of touch, that is what happens in physical manifestations.’

“(Let us imagine a ray of light penetrates a dark place, we can pass through it, and be immersed in it, without changing its form or its nature; although this ray is a sort of matter it is so rare in quality that it offers no obstacle to the passage of more compact matter through it.)”¹

The shortest way to discover whether spirits have a form is to question them on the point; they have never been known, when so questioned, to give a negative answer. They all affirm that their perisprit or enswathement is as

¹ [The ray of light itself can hardly be described as matter, since light is a vibration, but as that vibration travels upon an ethereal medium, the trifling inaccuracy of expression does not affect the argument; ethereal matter of some sort is present where the ray is visible and that matter can permeate solid bodies, as photography by Röntgen rays amply attests.—EDITOR.]

real to them as our physical body is to us. The point is established by the unanimous testimony of all who have been interrogated on the subject. This explains and confirms the visions of somnambulists and mediums and brings us to a class of evidence which carries the question of the existence of the perisprit out of the region of purely philosophical speculations, into the region of positive fact.

A MISER IN THE ETHEREAL WORLD

From the beginning of these spiritistic manifestations groups of students of the subject were organised in most of the French towns. These pursued connected researches, and the result was generally written down, and extracts from these documents were sent to the press.

Our theories have not been spun out of imagination ; they have been slowly formed, and Allan Kardec's work, which gives the result of this inquiry, is only the logical compilation, the résumé of innumerable documents.

The following is a narrative published in a spiritualist journal of 1864 at Bordeaux¹ :—

“L—— was a man who, in spite of a good position and fortune, was well known at Angoulême as a sordid miser ; he lodged in the garret of his house, which was otherwise uninhabited. Not having been noticed for several days by his neighbours, the police forced open his door to find out what had become of him, and found him nearly dead. His head was covered by a paper bonnet half burnt, and he was leaning on a table covered with dust, with some pieces of money scattered on it which he seemed to be contemplating.

“The magistrate, knowing that the man had long been separated from his family, caused all the money hidden in his house to be collected and sent to the recorder's office

¹ *Le Sauveur des Peuples*, edited by M. Lefraise, No. 6, February, 1864.

and the poor man was sent to the hospital, where he died.

“A few days after his death he manifested and declared that he was not dead, but that he wanted the money of which he had been deprived. Several months passed, and the same group met in séance and summoned him again through a writing medium and a clairvoyant in the somnambulist state. The latter described his physiognomy and the costume the spirit appeared in, which were unknown to him whilst he had been on earth. They conversed, and the medium transmitted the answers to the remarks made. At the same time the writing medium obtained from the spirit the following communication. The two are placed in juxtaposition in order that the reader may the better appreciate their correspondence:—

THE WRITING MEDIUM. THE CLAIRVOYANT MEDIUM.

M. Guimberteau.

Mme. B——.

Spirit: ‘What do you want with me again? I beg of you to let me go. I begin to weary of this. You would do better to give me the money which has been stolen from me. Don’t you think it is abominable “(abominable),” when I have worked all my life to get together a little honest fund? Ah well! Gentlemen, everything has been taken from me. I have been ruined! I have nothing but the streets and a mattress of straw. I have nowhere to lay my head. Oh! be kind enough to procure me the restora-

‘I see an old man who writes there. He is very horrid, very horrid. He has no teeth in his mouth. He has enormous, hanging lips; he wears a cotton cap, a blouse or some white garment—dirty too. Oh, he is horrid!’

tion of all that. I should be grateful to you if you could succeed in getting justice done me.'

"The remark was made to the spirit that he could not be in need, since he had quitted earth life.

THE WRITING MEDIUM. THE CLAIRVOYANT MEDIUM.

M. Guimberteau.

Mme. B——.

Spirit: 'You say that I need nothing! You are a stupid. And what of my money—is that nothing?'

Question: 'Where are you?'

Spirit: 'You see very well. I am close to you.'

Question: 'But why are you always searching for your earthly treasure? you should rather seek to gain heavenly treasure.'

Spirit: 'That's all very fine! but you should tell me of it, this treasure that I ought to find. You are a poor farce-player, do you hear?'

Question: 'You do not know God, then?'

Spirit: 'I have not that honour. I want my money!'

Question: 'Are you, then, forced to come?'

Spirit: 'Of course; if I was not obliged to be here, exposed to your scrutiny, I should have gone long ago.'

Question: 'Is it he who is writing through M. Guimberteau?'

Answer: 'Yes, he stands beside him. He looks as if he had been starved to death. He is an old tiger, indeed!'

Question: 'Is he, then, forced to come?'

Answer: 'Somebody urges him.'

Question: 'You weary of our society, then?'

Spirit: 'Yes, very much.'
(The pencil strikes the table so violently that it breaks.)

Question: 'Why does he not go, since he does not like being with us?'

Answer: 'You called him. It may help him to recognise his situation.'

In the course of the séance the entranced subject described other spirits, and among them she saw that of a priest, who manifested himself. At the same time the writing medium received a communication from the Abbé C——, who was known to some persons. This abbé instigated the following message:—

"Come, I am going to make you write a few lines quietly, to give your clairvoyant medium time to examine me completely. I must be recognised by details given concerning my personal appearance. This will assure you that the spirits which you summon come at your call."

The action of the discarnate spirit is here manifest; he took intelligent means to make his personality identifiable, and he was successful; those present recognised an ecclesiastic of the town who had died recently, and Mme. B—— remarked in reply to a question: "Yes, I have seen this man formerly; he is a curé; he is stout, and red; I do not know his name; his hair is white, and he has not much of it."

The view of the somnambulist, confirming that of the writing medium, refutes the theory that the communications always emanate from the subconscious mind of the writer.

In the following narrative the clairvoyant was, we may feel sure, incapable of deceit; in this case we may apply the proverb which tells us that the lips of the innocent utter truth.

EXPERIENCES OF PROFESSOR ROSSI-PAGNONI AND
DOCTOR MORONI

A very interesting volume appeared in 1889,¹ relating the spiritistic experiences of the above-mentioned gentlemen at Pezaro (Italy); these were pursued with considerable scientific care in observation. From much interesting matter we select the following phenomena which bear immediately on our subject.

Dr. Moroni employed as medium an excellent hypnotic subject called Isabelle Cazzetti. By repeated experiments he was assured that the announcements furnished by the medium were opposed to the belief of those present; she described a spirit which in no way corresponded with the spirit that had been summoned, and the name spelt out by the table was quite another to that which had been asked for. For instance, in the following extract we are told :—

“Two of my friends were seated at the table, at a few yards’ distant from the hypnotised subject; they summoned the spirit of a friend called ‘Viera,’ who had already appeared. Meanwhile the subject made signs, indicative of the fact that she saw a spirit.

“Moroni, myself, and the other present, being near her, asked in a low voice what she saw. She replied: ‘A lady, a relative of the smallest of the persons seated at the table.’ We thought she must have made a mistake, for we knew that they had asked for a friend, not a relative. The table suddenly rapped: ‘I am Aunt Lucy; I come because I love you.’

“In fact, the shortest member of the group had an aunt of this name who had died, of whom I had not thought, and whom the others present did not know. Then the medium murmured in the ear of Moroni that a young

¹ *Quelques Essais de Mediumicité Hypnotique*, Rossi-Pagnoni et Dr. Moroni. Translated into French by Mme. Francesca Vigné.

man whose name began with 'R' was at the table. The table rapped 'R,' the first letter of the name of a young friend who greeted us. After this we heard in the library a great noise, and the medium told us, with a smile, that this spirit had wished to give us a token of his departure."

We consider that these experiences are deserving of special attention, because they indicate that the communicating intelligence, may be identified as discarnate spirits and are not merely elemental entities.

? The theory of thought-transference does not account for these occurrences, because the medium gives in advance names which were not in the mind of those present, neither can we satisfactorily account for the facts by the introduction of some hybrid entity resulting from the combined thoughts of the sitters, or the agency of elemental and demoniac influences.

It is the souls of the dead who affirm their survival by mechanical actions upon matter, and they reproduce the forms which they were recognised by on earth. Their intelligence is clear and attractive, and manifests fully operative after death. We are in the presence of the same beings who lived here below; they have only changed their physical condition, but nothing has been lost belonging to their past personality.

In concluding these two brief extracts from an important work, we will quote the following passage, which relates what induced Dr. Moroni to study spiritistic phenomena :—

"One of the first facts which led him (who until then had been simply a mesmeriser) to believe that all the visions the somnambulist described were not mere hallucinations was the following: One evening Cazzetti (the medium), having been put into the magnetic sleep, cried out suddenly, whilst shaking one arm, 'Ah!' Moroni asked, 'What is the matter?' She replied, 'It is Isidore

who pinched me!’ (Isidore was Moroni’s brother, who had died some years before.) The doctor uncovered the arm, and found a mark on it similar to the impression which would be made by two fingers; but this was not very astonishing—it might have been the result of self-suggestion on the part of the medium. Then Moroni said to her, ‘If my brother is really here, let him give me some proof of the fact.’ The medium answered with a smile, ‘Look there.’ (She pointed with her finger to the wall at a considerable distance from her.) The doctor looked, and saw a portmanteau, which was hanging from a nail in the wall, shaking violently right and left, as if pulled by an invisible hand.”

In this case we find the testimony of the medium confirmed by a physical manifestation. Previous instances which we have recorded go to prove that these phenomena are not due merely to an exteriorisation of the medium’s own faculties, since the intelligence which operates reveals facts unknown to the medium. Moreover, thought-transference cannot be regarded as accounting for these facts:—

1. Because the movements of the table are produced without contact; these movements, previously predicted, indicate names not present in the thoughts of those present.

2. Because thought-transference could not be produced between the hypnotiser and his subject, as Dr. Moroni relates that he could not make her pronounce the name “Trapani,” on which he was strongly concentrating his thought.¹

¹ *Mediumité Hypnotique*, p. 113. “In the month of November last an illustrious stranger was present at some séances in our circle, and after a few mediumistic experiences he wished to witness some instances of clairvoyance relative to things on earth. This annoyed me, because these experiments were not included in the order of our present studies; I was naturally afraid that in this direction our medium was inferior to a hundred others, whilst in her mediumistic faculties I believed her to surpass thousands. As, however, Dr. Moroni, agreed without hesitation, I said nothing, sitting apart and taking no share in the experiment which I foresaw would not be successful. The

It is also unreasonable to suppose that the medium was reading the minds of those present who were complete strangers to her, and had not been magnetically brought into rapport with her.

A GOOD CASE OF IDENTITY

There are facts which, although not material and physical in character, are nevertheless very convincing to those who experience them. The following narrative relates such a fact.

M. Al. Delanne was staying at Cimiez, near Nice; there he met a M. Fleurot,¹ a Professor and his wife, whose acquaintance he had previously made when travelling. Conversation turned upon Spiritualism, and Mme. Fleurot then related the following facts to M. Al. Delanne² :—

“Shortly after you passed through our town, and whilst my husband and I were still under the impression made by the accounts you gave us of the spiritualistic manifestations that you had witnessed, we bought the books of Allan Kardec. I longed ardently to become a medium, but my convictions were formed without customary evidence gained by table rapping or writing.

“About six months ago I saw in a dream various people of distinction; they were discussing a subject of great philosophical importance. I approached them timidly and with emotion, and addressed the person who appeared to stranger presented a cloth in which he wrapped up a note inscribed with a few words, and he asked the somnambulist to read it if she could; an hour was spent in this attempt without any result.

“He then tried an experiment in thought-transference; he wrote on a piece of paper, and whilst standing apart, the word ‘Trapani,’ and having shown it to the hypnotiser he asked the latter to transmit it to the subject by mental suggestion. This attempt also lasted for nearly an hour; and seeing that in this way time was being wasted which might have been much better employed by the guest who was about to leave, I proposed that the experiment should be given up. The somnambulist persisted in vain, but could not guess the word, and was obliged, from fatigue, to give up.”

¹ Pseudonym.

² *Revue Scientifique et Morale du Spiritisme*, No. 11, May, 1897.

me to be the most sympathetic. 'Will you,' I asked, 'enlighten me on an important problem which I cannot solve: What becomes of the soul after death?'

"He smiled at me kindly, and said, 'The soul is immortal, it cannot be extinguished; thine is at this present time in space, for a brief moment it is liberated from the trammels of matter; rejoicing in its forestalled liberty. It will be always thus with you when you have quitted your fleshly body and have entered upon your true spiritual life.'

"'I can hardly believe you,' I said, 'for if you were one of the inhabitants of the other world, you would no longer wear the human form or be clothed in garments like those of men.'

"He answered, '*If we had shown ourselves to you in forms altogether spiritual, you would not have perceived us, much less have recognised us.*'

"'Recognised you?' I replied. 'I do not at all recall your features, I have no recollection of having ever seen you.'

"'Are you quite sure?' was the response.

"Then, strange to say, the person who replied to me was suddenly illuminated by an intense ethereal ray, a name formed itself in electric pearls above his head, and I read with delight and amazement, the honoured name of 'Blaise Pascal.'

"His face is so indelibly engraved on my mind that I can never forget it. As I had nowhere seen a portrait of this illustrious person, when I awoke, and having told my husband of my strange dream, I hastened to go with him to a print shop to try and find one. We went to Visconti, the best shop of the kind in Nice, to procure a portrait of Blaise Pascal; he showed us several prints of the great man, but none were altogether like in feature to the unknown person of my dream. His noble face, his large eyes, his aquiline nose, his head surmounted by a splendid wavy wig, were all there; but in none of them did I discover a little deformity on the lower lip which had particu-

larly arrested my attention during the vision. The lip was turned up markedly, as if this defect had been produced by some accident during youth.

“The expert librarian assured us that he had had many portraits of the face of Pascal, and had seen his portraits painted in oil and watercolour, but in none of them had this defect which I persisted in describing been represented.

“When I returned home, I saw again a slight smile of scepticism on the countenance of M. Fleurot, and I was annoyed, since I had rejoiced in the hope of making him share my conviction by being able to bring him a proof of the identity of the person I saw in my dream.

“I often saw my protector again during sleep; he promised me to watch over me during my earthly captivity, and that at a future day he would explain to me the cause of his affection for my family. I even ventured to speak to him of the little deformity on his lip, and I asked if it had been reproduced during his life in any of his portraits.

“‘Yes,’ he replied, ‘in the first print that was made a little after my death.’

“‘Are there any copies still in existence? Tell me, I beg of you.’

“‘Seek, and thou wilt find.’”

Mme. Fleurot relates that during her husband’s long holiday they made search in all the print shops of Marseilles and Lyons without discovering the desired portrait. They were on the point of giving up the thought, when M. Fleurot had the inspiration to go to Clermont Ferrand.

Their perseverance was at last rewarded: they found in the house of an antiquarian the real portrait of their illustrious friend, with the actual deformity of the lower lip, like what Mme. Fleurot saw in her dream.

This narrative is instructive in more than one particular. First, because it bears strong evidence to the identity of the spirit, since none of the portraits in the town of Nice

represented the characteristic sign, which was found in the original portrait in the country to which the author of the *Provinciales* belonged. Secondly, an expression used by the spirit is deserving of note, it is the one we have placed in italics: "If we had shown ourselves to you in forms altogether spiritual, you would not have perceived us, much less have recognised us."

Apparently the ethereal condition of the perisprit is more or less subtile according to the purity of the soul. Allan Kardec tells us that the advanced spirits are invisible for those whose normal condition is inferior to them; but this advancement does not prevent the spirit re-assuming the appearance which it had on earth, and it can reproduce it with perfect fidelity, even in small details.¹ The previous form is contained in the perisprit; the spirit has only to exercise will and it can restore temporarily its former appearance. As nothing is lost in the mental domain, so nothing is altogether lost which has constituted the plastic form, the spirit type. The following narrative illustrates this fact.

THE PORTRAIT OF VIRGIL

Mme. Lucie Grange, editor of the journal *La Luminère*, an excellent clairvoyant medium in her normal condition, saw the poet Virgil very distinctly, and published this account in a number of her Review (September 25th, 1884).

"*Virgil*, crowned with laurels. A strong face, rather long, prominent nose with a lump on one side, dark grey eyes, dark brown hair. He is clothed in a long robe. Virgil has the appearance of a strong healthy man. As he appeared to me he repeated this latin line: 'Tu Marcellus eris.'"

¹ [Experience, however, leads us to the conclusion that as the spirit rises higher the *modus operandi* becomes mental rather than physical.—EDITOR.]

This seemed a fantastic portrait, and the spirit was distrusted, for the medium was told that Virgil should have had delicate features, since his character was feminine *plus femme qu'une femme*. There was no reply to be made to this objection; but an unexpected discovery supported the description of Mme. Grange.

Whilst making some diggings at Sousse a fresco of the first century was found, representing the poet composing the *Æneid*. That which fixes his identity is that on the open roll is inscribed the eighth verse, "Musa mihi causas memora." The *Revue Encyclopédique* of Larousse has reproduced this authentic portrait, which corroborates entirely the description given by the medium, showing that it corresponds exactly with the appearance of Virgil, who does not look at all feminine.

This account supports our theory that the perispirit contains within itself the capacity of producing all the appearances it has worn here below.

AN APPARITION

In the following case it is not possible to attribute the apparition to a preconceived idea, because the manifesting spirit was quite unknown to the lady who saw it. It was only by indirect means that it was possible to verify its identity.¹

"ERICH, *June 1st, 1862.*

"SIR,—My wife had no belief in spirits, and I did not take any interest in the subject. She said sometimes, 'I fear the living, but I have not the smallest fear of the dead. If I knew that there are spirits, I should wish to see them, for they could not hurt me, and I should thus get a confirmation of the Christian dogma which asserts that all is not extinguished at death.'

"We live in this country. Our room looks north.

¹ Pierrart, *Rhone Spiritualiste*, 1862, p. 180.

Singular noises have been heard since we occupied it, which we attributed to natural causes. One night last year, in the month of February, Mme. Mahon was awakened by the sensation of being touched on the feet, as if she had received little taps. She exclaimed at once, 'There is some one here!' Then, having turned on the right side, she caught sight, in a dark corner of the room, of something indistinct, moving. This made her again repeat, 'I assure you there is some one.' My bed was close to hers, and I replied, 'It is impossible. Everything is well closed, and I can assure you that there is no one, because for the last ten minutes I have been awake, and I know that in the room there has been perfect stillness. You are mistaken.'

"However, she turned on the other side and saw distinctly, between the window and the bed, a tall, thin man, clothed in a striped garment, and with his right hand raised in a threatening attitude. His outline was visible in the dim light. The sight of this apparition alarmed her; she thought a thief had got into the house, and she repeated a third time, 'Yes, yes, there is somebody here!' At the same time, and without moving her eyes from the vision, which remained immovable, she began lighting the candle. I must state that I was so convinced that my wife was the victim of an illusion, the consequence of some dream, I was so persuaded that no stranger could have come into the room, my dog having made his accustomed rounds after the servants had finished their supper, and the silence while I had been awake had been so absolute, that, contented by these thoughts, I did not even take the trouble to open my eyes. If my wife had said, 'I see some one,' I should have acted otherwise; I should have looked at once. Probably things were destined to happen as they did.

"However that may be, all the time that she was lighting the candle the apparition remained present to her. With the light it vanished. When she detailed to me what had occurred, I got up and searched everywhere,

finding no one. I looked at my watch; it was four o'clock. Since then various strange things have occurred in the room—inexplicable noises; lights have been seen by me at the window from outside, when everyone was below; pieces of money have suddenly disappeared between my very hands; raps, etc., have been heard. But the apparition was not seen again. I must own that we have kept a lamp alight through the night.

“Lately, when in Paris, Mme. Mahon inquired of the clairvoyant employed by Mr. Cahagnet whether she could tell her who the spirit was which she saw. This was the reply she received. ‘I see him. He is a man dressed in a judge’s attire, with big sleeves.’ My wife made the objection that he had not appeared so to her, to which the clairvoyant responded: ‘That does not signify. I tell you it is he I see. He has taken the costume that is suitable for him. He was a judge during his life-time, very litigious by nature. At the time of his death his mind had become unhinged on account of unjust proceedings which went against him. He committed suicide in the neighbourhood of your house, where he wanders. You have sometimes said that you wished to see a spirit . . . so he came.

“This explanation was not very satisfactory to Mme. Mahon, the details being all new to her. A few days afterwards, when she had returned to Luxembourg, having one evening related this answer of the clairvoyant to some acquaintances, those present all exclaimed: ‘But it is Mr. N—— who drowned himself in the pond some years ago. He was a judge, of morose character. He was on the point of losing a case against one of his nephews; it was a question connected with accounts of tutelage. His brain became disordered, he committed suicide.’ This exactly corresponded with the statement of the clairvoyant.

“Those present were considerably impressed. I must not omit to state that both Mme. Mahon and myself were ignorant of this history of Mr. N——, and that therefore

the clairvoyant could not have read in our minds the minute details which she gave.

"I authorise you to publish the incident. I give my word as guarantee for its correctness.

"EUGENE MAHON,
"Vice-Consul of France."

The consideration of the facts so far passed in review leads to the conclusion that the existence of the psychic organism, which the philosophic writers of antiquity glimpsed as a logical necessity, is abundantly attested by apparitions and by the clairvoyance of somnambulists' mediums.

The beings who exist about us in space have a definite form, and their appearance can be described; the testimonies of careful experimenters are so numerous that doubt on this point is no longer admissible.

It remains to be considered whether this psychic covering is formed after death, or whether, as seems more probable, it is always attached to the soul.¹ If the latter is the fact,

¹ [If one of the latest theories of scientific men has any basis, it may afford a clue to the mysterious interpenetration of the physical and psychic bodies. That theory is that the ethereal, invisible medium which pervades all space, contains within it the potency of all visible things, that a portion of this ethereal medium has been somehow impressed with vortex motion, with the result that it presents to our senses the effect of a solid. The theory further suggests that other portions of this ether have become entangled in the solid portion, caught up, as it were, into the vortex motion, but maintaining a different rate of vibration. Supposing this is a true hypothesis, then this psychic body may be simply constituted of this entangled other portion of the ether whose properties (*i.e.* vibrations) are different from those of solidified ether, and yet are distinct from the vibrations of the free medium in that they have, by this incorporation into solid matter, become differentiated. Death would then be coincident with the gradual liberation of the entangled portion from the ether impressed with vortex motion, and it is quite conceivable, and in harmony with reason, to suppose that the liberated portion would not return into the environment of free ether precisely as it was when first incorporated, but that it would, in the wild whirl of this material cosmos, have been impressed with vibrations distinctly its own—it would, in fact, be individualised and stamped indelibly with what we call character. The aura, which seems to cling about material things long after death has liberated the

it ought to be possible to prove its existence during earthly life. To the investigation of this point we will now proceed, appealing to the testimony, not of mesmerisers and spiritualists, but to investigators quite dissociated from our present subject—impartial scholars, whose affirmations will be the more valuable because quite disconnected from any philosophic theories.

Ego, would, if this is not all a dream, be accounted for ; it would be the still entangled ether which could not wholly free itself from the imprisoning bonds of vortex motion, even though the prison walls of the material body were falling away brick by brick. The speculation is a fascinating one, and finds some support in science as well as experience, blending as it does man's hope of survival with hope for all creatures, who, having been entangled with us in the "bondage of corruption," in the restless motion of this whirl of matter, shall find their psychic life set free to expand in its own environment when the object of man's incarnation has been attained, and individuality has irrevocably been achieved for each unit of God's human family.—EDITOR.]

CHAPTER IV

THE DOUBLE

ALL theories, however fascinating they may be, must have a basis in physical phenomena, otherwise we can but view them as attractive flights of imagination, without positive value.

When spiritualists assert that the soul is never disembodied, but is always clothed with a psychic covering, as much during this life as after death, they are bound to bring forward proofs to support their assertion. It is because we recognise the reasonableness of this that we give in this chapter a certain number of cases of the appearance of the human double ; they are selected out of many others whose enumeration would too much extend the size of this chapter.

The scepticism of the day has been startled by the conversion to Spiritualism of some of the most noted scientists of our epoch. The influx of spirit influence into this terrestrial world has resulted in manifestations so amazing to incredulous minds, that it has led thoughtful men to reflect and to study for themselves these abnormal facts, such as thought-transference at a distance and without contact between the operator and recipient, second sight, the apparitions of the living and the dead, which until now were regarded merely as popular superstitions.

This led to the formation of the Society for Psychical Research, whose work carries great weight, justly acquired on account of the precision, the scrupulosity, exhibited in the methods by which the investigators have carried out their important work. Facts collected during a period of ten years have been put together into two big volumes entitled *Phantasms of the Living*, by Mr. Frederick Myers, Mr. Gurney, and Mr. Podmore; and the occurrences which are continuously being brought under the notice of the Society are published in a monthly journal and in a larger volume which is issued occasionally under the title of *Proceedings*. This society has given birth to branches in America and France. In France the corresponding members are M. Baunis, M. Bernheim, M. Ferré, M. Pierre Janet, M. Liebault, M. Ribot, and M. Richet. A review is issued called *Les Annales Psychiques*, edited by Dr. Dariex, which deals with questions bearing on Psychic Science. M. Marillier, a master at "L'École des Hautes Études," has published an abridged translation of *The Phantasms of the Living*, under the title *Telepathic Hallucinations*.

Spiritualists owe a debt of gratitude to the members of the Society for Psychical Research, for they have spent years in collecting well-authenticated facts of apparitions of all sorts. All cases have been subjected to severe examination, made as complete as possible, and the cases are certified by reliable eye-witnesses or by those who received the statements direct from such witnesses. When we consider the character of the investigators and the care they have taken to eliminate all causes of errors, we must recognise that the result of their labours has been to place before us a mass of authentic documents worthy of our study. One of the first objects of experiment was to prove the possibility of thought-transference without

external communication. Remarkable results have been obtained in the phenomenon which is known as "Telepathy." The experience has been developed not only as a transmission of thought, but further, it has been proved to be possible for the operator so to affect his subject, that he has been seen; his apparition has actually been visible to the recipient.

What explanation has been given of such facts? The investigators, not being spiritualists, do not admit as an explanation the theories of the soul which are held by spiritualists; they have been forced to formulate an hypothesis for themselves. This is the hypothesis by which they endeavour to interpret the facts. The recipient of the impression does not really see a vision, but has an hallucination of the senses, i.e. he imagines that he sees an apparition, as he sees an ordinary person. But the phantom is not objective, it exists in the brain, the vision is subjective and internal; nevertheless this psychic illusion coincides with a real fact, that is with the act of volition of the operator. This is called a veridical or telepathic hallucination.

As experiments increased it was observed that in order to produce this apparition the conscious volition of the agent is not always necessary, that such an effect was produced sometimes without any previous intention on the part of the person seen. Such coincident apparitions, veridical in character, form a large proportion of the narratives published in *Phantasms of the Living*.

If we could pass in review all these narratives and those contained in the volume of the *Proceedings*, it would not be difficult to show how insufficient is this hypothesis of hallucination to account for all the facts. The great naturalist Mr. Alfred Russell Wallace¹ has drawn attention

¹ *The Miracles of Modern Spiritualism*, by Alfred R. Wallace.

to five considerations which indicate the objectivity of the apparition.

1. The fact that the apparition is sometimes seen by several persons at once.
2. That the apparition is sometimes seen by various witnesses occupying different places—that is, as if it had moved; or it is seen at the same spot when the percipient has moved.
3. Impressions are evidently produced upon domestic animals.
4. Physical effects are produced by the apparition.
5. Apparitions, whether visible or invisible to those present, can be and have been photographed.

The theory of telepathic hallucinations, provoked or spontaneous, seems to have been devised to meet the preconceived opinions of the public in such a way as to avoid too seriously upsetting them, the phenomena being so unfamiliar to them.

The following extract from the *Phantasms of the Living*, gives Mr. Podmore's reflections on this subject :—

“Our right may be questioned to make any theoretic connection between the experimental results before discussed and these last cases. I have called the phenomena of the present chapter transitional, and have pointed the way in which they form a bridge from the experimental thought-transference of the last chapter to the spontaneous telepathy that will occupy me in the future. But it may seem that there is a deep essential difference—a gulf that cannot be thus lightly crossed—between the ordinary facts of thought-transference and these apparitions of the agent. It is not only that in the latter the percipient's impression has been of an external object—of something not merely flashed on the mind, but independently located in space; that might be a mere question of degree. The more radical difference is this, that what the one party perceived was

not that on which the mind of the other party had been concentrated. In the case of these will-produced phantasms the agent has not been picturing his own visible aspect, yet it is his aspect and nothing else that is telepathically perceived. And a similar departure from the normal experimental type will meet us again in the large majority of the spontaneous telepathic cases. As long as the impression in the percipient's mind is merely a reproduction of that in the agent's mind, it is possible to conceive some sort of physical basis for the fact of the transference. But a much more serious difficulty in the way of any physical conception of telepathy presents itself as soon as we pass to the cases where the image actually present in the agent's mind is no longer reproduced in the percipient's. A is dying at a distance, B sees his form. We may perhaps trace a relation between the processes in their two minds; but it certainly does not amount to identity or distinct parallelism. This difficulty will take a somewhat different aspect when we come to consider the part which the mind's unconscious operations may bear in telepathic phenomena. Meanwhile it is best to admit the difficulty without reserve and to state in the most explicit way that in the rapprochements between experimental thought-transference and spontaneous telepathic impression we are confining ourselves to the physical aspect."

The difficulties here expressed are quite justifiable, as the study of the cases published in the *Proceedings* amply proves. Transmission of thought, although an experiment difficult to carry out successfully, is a comparatively simple experience when compared with this other phenomenon under consideration. When a long series of experiments is carried out with numbers, the successful guesses which indicate thought-transference are generally not largely in excess of what might be expected on a calculation of probabilities. Geometrical figures are still more difficult to transmit, and in order that mental commands should be

executed it is often necessary, as it is for the transmission of sensations, that the subjects should be plunged into the hypnotic trance.

There is evidently an abyss between these rudimentary experiments by which one intelligence influences another and the apparitions which are complicated phenomena, which exercise all our human wit to interpret.

The following facts are related in *Phantasms of the Living*. The account was sent by Mrs. Pole-Carew, Antony and Torpoint, Devonport, dated December 31st, 1883:—

“In October, 1880, Lord and Lady Waldegrave came with their Scotch servant, Helen Alexander, to spend a few days with the narrator. Helen developed symptoms of typhoid fever; she did not, however, seem to be very ill, and as no danger was anticipated, and Lord and Lady Waldegrave had a long journey to make on the Thursday, they decided to leave her in the care of her friends. The illness followed its usual course, and Helen seemed to be getting on well until the following Sunday. The doctor then said that the fever had left her, but that the weak state it had produced made him very anxious. I (writes Mrs. Carew) at once ordered a nurse to be sent for, in spite of the remonstrance of my maid Reddell, who had nursed Helen through all her illness and who was devoted to her. As the nurse could not come until the following day, I told Reddell to look after Helen one more night to give her medicine and food; in fact, she had to be fed constantly.

“At about four o'clock that night, or rather next morning, Reddell looked at her watch, poured the medicine into a cup, and bent over the bed to give it to Helen, when the passage bell rang. She said to herself, ‘There’s that troublesome bell got its wire twisted again!’ (It seems it had occasionally sounded thus by itself.) However, at the same moment she heard the door open, and as she looked

round, she saw enter an old woman, very stout. She was dressed in a nightgown with a red flannel petticoat over it; she held in her hand a candle of brass, of antique shape. The petticoat had a hole in it. She entered the room and appeared to move towards the toilet table to put down the candle. She was quite unrecognised by Reddell, who, however, thought at once that it was Helen's mother who had come to see her. It seemed to her that the mother looked vexed, perhaps because she had not been sent for sooner. She gave the medicine to Helen, and when she turned back again, the apparition had disappeared and the door was shut. Helen's condition had much altered during this time, and Reddell came to find me. I sent for the doctor, and whilst waiting, hot poultices were applied . . . but she died a little before the arrival of the doctor. She was quite conscious half an hour before her death; she seemed to sleep away.

"During the first days of her illness Helen had written to her sisters; she had told them that she was not well, but without insisting much on the fact, and as she had never spoken except of her sister, the people in the house, to whom she was a complete stranger, supposed that other relatives were not living. Reddell often offered to write for her, but she always declined the offer, saying that it was not necessary; she would write herself in a few days. None of her relations then knew that she was so ill. It is a remarkable fact that her mother, who is not at all a nervous person, said that evening as she went to bed, 'I am sure Helen is very ill.'

"Reddell spoke both to myself and my daughter of the apparition about an hour after Helen's death. 'I am neither superstitious nor nervous,' she first remarked, 'and I was not at all afraid of her, but her mother came last night.' She then told us the whole story, describing very exactly the figure she had seen.

"The relatives were informed, in order that they might be present at the funeral. The father and mother came, as well as the sister, and Reddell recognised the mother as the

person she had seen. I also recognised her—her description had been so exact, even her expression was such as she had indicated; it was due not to anxiety, but to deafness.

“It was thought better not to speak of the matter to the mother, but Reddell told the whole story to the sister, who said that the description corresponded very closely with the clothing which her mother would have worn if she had got up in the night, and they had a candlestick quite similar to the one she had seen. Her mother’s petticoat had a hole in it which was caused by the way she habitually wore her petticoat. It is curious that neither Helen nor her mother seemed to be conscious of the visit. In any case, neither of them ever said that they had seen each other, nor that they had dreamt of doing so.

“F. A. POLE-CAREW.”

Frances Reddell, whose narrative confirms that of Mrs. Pole-Carew, asserts that she has never seen an apparition on any other occasion.

Mrs. Lyttleton, Selwyn College, Cambridge, who knows her, says that she seems to be a very matter-of-fact person, and what seemed to impress her most was the fact that she had seen in the flannel petticoat of Helen’s mother a hole, made by the busk of her corsets, similar to that she had seen in the petticoat worn by the apparition.

We recognise here a characteristic common to all apparitions of still incarnate personalities and which we noticed in the descriptions of spirits made by the subjects of Cahagnet—that is, that they are always clothed in a costume. If we are prepared to grant the duality of the human being, it is possible to admit the idea that the soul can free itself and act at a distance from the fleshly covering, but it is not so easy to comprehend how the clothing can have a psychic image and can change its place like the phantom of the living being.

And the same difficulty applies to the objects which are seen with the apparition.

In the preceding narrative we find Helen's mother wearing a red petticoat like the one in ordinary use, and, moreover, holding in her hand a candlestick of a particular form recognised by its description from Helen's sister. We must then seek to discover how the human form contrives to show itself, and to fabricate clothes and the utensils it uses. We will make this a special subject of consideration when we have reviewed all the cases.

This story gives us a very good example of the double. Reddell was quite sure she heard the bell ring and saw the door open; she saw Helen's mother move from one part of the room to the other, towards the toilet table. These details show that she was in a normal condition, that her senses were working as usual, and leaves no room for the theory of hallucination. The apparition is so distinct that the maid gives a minute description of it to her mistress, so that both are able to recognise afterwards Helen's mother, whom they had never seen.

What comment can the editors of the *Phantasms of the Living* make upon such a case? According to the theory that they have adopted there is no apparition but an inward vision produced by the suggestion of a human being (called the agent) upon another person (who is the subject). In this particular instance who is the agent?

The comment of the editors reads thus :—

“We may ask who was the actual agent. Was it the mother? But her condition was not abnormal, she was only a little anxious about her daughter and she did not know Reddell; the only favourable circumstance was that their thoughts were both occupied with the same object. It is possible that the real agent was Helen, and that during her last agony she had had before her mind a vivid image of her mother.”

It seems to us that this theory does not adequately explain the circumstances. In order to produce a telepathic hallucination it is necessary that rapport should be established between the agent and percipient—in other words, between Reddell and Helen's mother, but in this case they are unknown to each other; the mother, then, cannot be the agent. Can it be Helen? If so, how is it that the image of the mother has the power to open the door of the house and sound the bell, also to open the door of the room where the sick woman lay? These auditory sensations are of equal value with the visual sensations, and the latter have been proved to be veridical—that is to say, the appearance of the mother and the appearance of the petticoat, with its hole, and that of the candlestick, all correspond with facts. There was, then, no hallucination, but a real apparition.¹

It is not always necessary that some abnormal occur-

¹ [I do not think our author gives full value here to the theory which he rejects. I am altogether in agreement with him in thinking that in this case it is inapplicable and too cumbersome to be at all satisfactory. Like him I think that an unprejudiced consideration of the facts leads to the conclusion that they indicate a direct operation of the psyche of the mother or its presence in the room of the dying woman. I hold this view all the more surely because I recognise that some weight attaches to the other hypothesis. It is only when we have given as nearly as we can full value to the alternative suggested by other thoughtful students of these facts, and weighed the two theories against one another, that we feel the true weight of the interpretation which such a comparison of values compels us to adopt. It seems to me that this explanation of thought-transference from Helen is very inadequate and quite unconvincing, but not quite impossible. The view put forward by the editor of *Phantasms of the Living* is that the mind of the dying woman was so vividly picturing all the circumstances of a hypothetical visit from her mother, with its attendant details of ringing the bell and opening the door, etc., that a brain wave conveyed her mental picture to the matter-of-fact mind of Reddell, from which it was projected as if it were an objective fact. It is curious that she should picture her mother visiting her clothed in a petticoat with a hole! But if the reader wishes to form a judgment on the matter I would urge him to weigh this hypothesis fully and consider whether he honestly regards it as more probable and more reasonable than the other.—EDITOR.]

rence should supervene in order to produce this apparent separation of the psyche from the body, as may be proved by the following case.

Note that the double is an exact reproduction of the living being, and that the physical body of the agent is plunged into profound sleep during the manifestation. This is not a rare occurrence; numerous analogous cases are cited in *Phantasms of the Living*.

“GOETHE AND HIS FRIEND.”

“Wolfgang Goethe was walking one rainy summer evening with his friend K——, returning from the Belvedere at Weimar. Suddenly the poet paused as if he saw someone and was about to speak to him. K—— noticed nothing. Suddenly Goethe exclaimed: ‘My God! if I were not sure that my friend Frederick is at this moment at Frankfort I should swear that that is he!’ The next moment he burst out laughing. ‘But it is he—my friend Frederick! You here at Weimar? But why are you dressed so—in your dressing-gown, with your nightcap and my slippers here on the public road?’ K——, as I have just said, saw absolutely nothing, and was alarmed, thinking that the poet had lost his wits. But Goethe, thinking only of what he saw, cried out again, ‘Frederick, what has become of you? My dear K——, did you notice where that person went who came to meet us just now?’ K——, stupefied, did not answer. Then the poet, looking all round, said in a dreamy tone, ‘Yes, I understand . . . it is a vision. . . . What can it mean, though? Has my friend suddenly died? . . . Was it his spirit?’

“Thereupon Goethe returned to the house and found Frederick there already. His hair stood on end. ‘*Avaunt*, you phantom!’ he exclaimed, pale as death. ‘But, my friend,’ remonstrated Frederick, ‘is this the welcome that you give to your best friend?’ ‘Ah, this time,’ exclaimed the poet, with much emotion, ‘it is not a spirit! it is a being of flesh and blood.’ The friends embraced warmly.

Frederick explained that he had arrived at Goethe's lodging soaked by the rain, had dressed himself in the poet's dry clothing, and having fallen asleep in his chair, had dreamed that he had gone out to meet him, and that Goethe had greeted him with the words: 'You here! At Weimar? What! with your dressing-gown, your night-cap, and my slippers here on the public road?' From this time the great poet believed in a future life after the present."¹

This case is interesting for more than one reason; it shows that if an apparition remains invisible except for

¹ [The following recent occurrence was recorded in the February number of the S.P.R. Journal :—

"On an evening in February, 1891, I was seated in the smoking-room of the new club, Edinburgh, about eleven p.m. I fell asleep, and slept soundly for an hour. During the time I was asleep I had the following very vivid dream :—

"I dreamt that I was running home as fast as I could to the house in Abercrombey Place in which we then lived, fearing I was late for dinner. I opened the door with my latchkey, and hurried upstairs to dress. About half-way up I looked down and saw my father standing in the hall, looking up at me. At this point I awoke, and finding that it was a few minutes past twelve p.m., I rose immediately from my chair and went home. On my arrival I was astonished to find that the house was lighted up, and my father and one of my brothers searching the house and calling for me. My father, on seeing me, expressed much surprise, and asked whence I had come. I explained that I had only just returned from the club. He then asked me if I had not come in about twelve o'clock, and on my replying in the negative told me the following facts. He had, as was his custom, been sitting in his smoking-room, and about twelve rose from his chair, intending to go to bed. On opening the door, which led into the hall, he heard the front door shut, and distinctly saw me hurriedly cross the hall and run upstairs, and, looking up, saw me glance down at him and disappear. He went to his room and said to my mother that he had locked the front door, as I had come in. My mother said she thought that he must be mistaken, for, had I returned, I would not have passed her door without wishing her good night. My father confidently affirmed that he had seen me enter the house, but, as my mother was still unconvinced, he went to my room, and finding it unoccupied, he called my brother and began to search for me. While they were thus engaged I actually returned. My father was so certain that he had seen me that it was some time before I could convince him that I had only just returned, and I shall never forget our mutual mystification at this strange occurrence.

"ARTHUR HAMILTON BOYD.

"S. BOSWELLS, N.B.

"*Dec. 16th, 1897.*"—EDITOR.]

one person present, it is not therefore an hallucination, at least in the sense in which the word is here used.

It may perhaps be called a telepathic hallucination because Goethe alone saw the phantom, but it was objective, *i.e.* it did not originate in his brain, as a true hallucination would do,¹ for the testimony of Frederick indicates that in his dream he went to meet his friend, and that which proves strongly the objective character of this manifestation is that the words Frederick heard were exactly those which Goethe had uttered. It seems that what Frederick mistook for a dream was the recollection of a real experience, which happened during his dream. His psychic part freed itself, whilst his body rested, and heard and remembered Goethe's words.

If Frederick had not remembered the events which happened whilst he slept, the Society for Psychic Research would have probably given judgment in this case in favour of some action of Frederick's subliminal consciousness or the action of a secondary personality. But in this incident it seems quite evident that it is the same personality which operates throughout, since the consciousness persists

¹ [The sense in which the word hallucination is used in psychic studies needs defining. Ordinary people resent being told that they are subjects of hallucination; they fancy it implies some defect of reason, or that they are carried away by imagination; this is not so. The sense in which the term is used in *Phantasms of the Living* is defined thus:—

"Hallucinations may be defined as percepts which lack, but which can only by distinct reflection be recognised as lacking, the objective basis which they suggest" (synopsis of vol. i. xxix.).

Whether Goethe's vision can be called an hallucination in this sense depends entirely on the view taken of the cause of the apparition. If it is possible to believe that the phantom originated in Goethe's brain by the workings of imagination and that its correspondence with his friend's dream was a mere chance, then we are bound to call it an hallucination. If it originated outside of him, and was the result of psychic action on the part of his friend, whose presence was able to manifest at a distance from the physical body, then undoubtedly it cannot be classed as an hallucination in accordance with this definition of the term.—EDITOR.]

through both conditions. But in some cases the mind is not able to retain when acting on the physical plane the memory of what occurred when it was acting, during the hours of bodily sleep, upon the psychic plane. This loss of memory is not a sufficient reason for concluding, as do some psychologists, both French and English, that we possess two personalities, which co-exist and are mutually ignorant of each other.¹

The only deduction which seems to us logically permissible is that our ordinary personality in its waking state is separated from the personality which manifests during sleep by a series of memories of which we are not conscious when we are awake. That is to say, there are not two individualities but two different conditions of the same individuality.²

¹ See "The Subliminal Consciousness," F. W. Myers, *Proceedings*, 1897; *L'Automatisme psychologique*, P. Janet; *Les Altérations de la Personnalité*, Binet.

² [In reference to this subject I will venture to quote a passage from an article which I sent to the editors of *Light*, and which was printed in that journal July 22nd, 1897.

"Certain experiments of M. Janet's seem to indicate that if the connection between the mind and any part of the human organism is broken (which apparently occurs in cases of partial anæsthesia), the Ego ceases to be conscious of impressions, which nevertheless continue to register themselves through the organs which have been temporarily rendered anæsthetic. We suppose that in ordinary sleep the disconnection is more complete. This experiment and its result suggest the following hypothesis, viz. that the Ego, if possessed of at least two organisms, a physical body and a psychical body, may be constantly receiving impressions from the two spheres with which it is related by means of both organisms, but that ordinarily it is not conscious of both sets of impressions at the same time, because, when consciousness is awake on one plane, the organ related to the other plane is in a condition of partial anæsthesia. We may further surmise that this inability to cognise both groups of impressions simultaneously is due to the fact that consciousness in humanity is as yet only in a very immature state of development. It has, no doubt, attained to a far higher degree of manifestation than in any other order of beings on this earth, and on that account we are liable to fall into the error of supposing that man's faculty of consciousness is more fully developed than it really is; probably, almost certainly, we are very far down in the scale of conscious personalities. That there are almost limitless degrees of consciousness beyond that

The following narratives are taken from statements made by Mr. Cromwell Varley, a chief engineer of the electric telegraph in England, before the Dialectic Society in London. They are quite typical in character, and indicate the rapport which exists between the waking and sleeping states in the same individual.

STATEMENT OF CROMWELL VARLEY

“Here is a fourth instance in which I was the principal actor.¹ I had been making experiments in the manufacture of porcelain, and the fumes of the acids, which I had used largely, had caused spasms in my throat. I was very seriously ill, and I was often awakened by these spasms. I was recommended to have always at hand sulphuric ether to inhale, so that I might get prompt relief. I used this six or eight times, but I disliked the smell so much that I gave it up and used chloroform instead. I placed it by my bedside, and when I wanted to use it I bent over it in such a position that when I became insensible I fell backward, letting the sponge fall on the ground. One night, however, I turned on my back, still holding the sponge, which remained applied to my mouth. Mrs. Varley, who was nursing a sick child, was in the room above the one I occupied. After a few moments I became conscious of my situation. I saw myself lying on my back, with the sponge on my mouth, quite unable to make any movement. I exerted all my will to make a clear notion of the danger I was in penetrate her mind. She awoke, came downstairs, took the sponge away at

to which we have attained, but to which we are destined to attain in the course of ages, is a statement which for some of us has passed out of the range of mere speculation. If this is so, and human consciousness is a faculty as yet in quite an early stage of development, it is not surprising that it should be very strictly limited in its field of exercise, that it should manifest fitfully, that when exhibiting itself in relation to one group of facts or one environment, it should be withdrawn altogether or partially from another.”—EDITOR.]

¹ Report on Spiritualism translated in the *Revue Scientifique et Morale du Spiritisme*, February, 1897.

once, and was greatly alarmed. I tried all I could to speak, and I said, 'I shall forget all this, and not know how all this has happened, if you don't remind me in the morning; but don't fail to tell me what made you come down, and then I shall be able to remember all the details.'

"The following morning she did as I had told her, but at first I could remember nothing. I tried, however, all day, with great effort, to recall, and I succeeded in recalling at first a part, and at last the whole of the facts. My spirit was in the room close to Mrs. Varley when I made her aware of my danger.

"This incident has enabled me to understand the methods by which spirits communicate. Mrs. Varley saw what my spirit wanted, and she experienced the same impressions. On one occasion, having gone into a trance, she said to me, 'It is not actually spirits who are speaking to you; it is myself, and I am making use of my body as spirits do when they speak by my mouth.'

"I noted another fact in 1860. I had just laid the first Atlantic cable. When I arrived at Halifax my name had been telegraphed to New York. Mr. Cyrus Field transmitted the news to St. John and to Havre, so that when I arrived I received everywhere a cordial greeting, and at Havre I found a banquet had been prepared for me. There were many speeches, and they lasted long. I had to catch an early boat in the morning, and I was anxious lest I should not awake in time. I used the means which had so far always been successful with me: I energetically fixed my will upon awaking at the right time. The morning came and I saw myself profoundly asleep in my bed. I tried to awake myself, but I could not. After a few moments, during which I sought the best means of arousing myself, I saw a court, in which was a great pile of wood to which two men were approaching. They mounted this pile and removed a heavy plank. I then thought of suggesting to myself the dream that a shell had been fired off at me, that it whizzed at its exit from

the cannon's mouth, that it burst and wounded me in the face, at the moment that the men threw down the plank from the top of the pile. That awakened me, leaving behind a very clear impression of the two acts; the first act being that of my intellectual part commanding my brain to believe in the reality of ridiculous illusions suggested by the powerful will of my intelligence. As regards the second act, I lost not a moment. I jumped out of bed and, opening the window, assured myself that the court, the pile of wood, and the two men were there as my spirit had seen them. I had not previously had any knowledge of the locality. It was dark when I arrived, the evening before, in the town, and I did not know at all that there was a court there. It is evident that my spirit saw all that whilst my body lay asleep. I could not possibly see the pile of wood without opening the window."

In the following narrative it is the same person whose double is seen several times, and that without any conscious volition on the part of the agent.

MULTIPLE APPARITIONS OF THE SAME SUBJECT

From Mrs. Stone, Shute Hays Walditch, Bridport, 1883.

"I have been seen three times, when I was not actually present, and each time by different people. On the first occasion it was my sister-in-law who saw me. She was looking after me after the birth of my first child. She turned towards the bed in which I slept, and she saw me distinctly and my double also. She saw on one side my natural body and on the other my spiritualised image, more faintly. She closed her eyes several times, but when she opened them she always saw the same apparition. After a little while the vision vanished. She thought it was a sign of my approaching death, and I heard nothing about it till some months afterwards. The second vision was seen by my niece. She was living with us in Dorchester. It was a spring morning. She opened the door of her room and saw me coming up the staircase opposite

her room. I was dressed in dark mourning, with a white collar and a white cap; that is how I was habitually dressed, being in mourning for my mother-in-law. She did not speak to me, but she saw me, and she thought I was going into the nursery. At breakfast she said to her uncle, 'Aunt got up very early this morning; I saw her in the nursery.' 'Oh no, Jane,' said my husband; 'she was not very well, and she is going to breakfast in her own room before coming down.'

"The third occasion was the most remarkable. We had a small house at Weymouth, where we went from time to time to enjoy the sea air. We were served when there by a woman called Mrs. Samways. She was caretaker of the house in our absence. She was a quiet, pleasant woman, quite worthy of confidence. She was the aunt of our dear old servant Kitty Balston, who was at that time with us at Dorchester. Kitty had written to her aunt the day before the vision. She had told her of the birth of my youngest child, and that I was going on well.

"On the following evening Mrs. Balston went to a prayer-meeting near Clarence Buildings: she was a Baptist. Before starting she closed an inside door which led to a little court behind the house; she also shut the street door and carried away the keys in her pocket. When she returned, as she opened the street door, she saw a light at the other end of the passage; as she approached she saw that the door into the courtyard was open. The light made the courtyard clearly visible, and I was in the middle of it.

"She recognised me distinctly: I was dressed in white; I looked very pale and tired. She was very frightened; she rushed to the house of a neighbour (that of Captain Court), and fainted in the passage. When she had recovered, Captain Court accompanied her to the house, which was just as she had left it; the courtyard door was firmly shut. I was at that time very weak, and I remained for some weeks between life and death."¹

¹ *Phantasms of the Living.*

It seems from this account that this lady's health was in a weak state, and that it was while she was thus that her soul freed itself. In order that the hypothesis of hallucination may be made to explain these apparitions to three persons, unknown to each other, it is necessary to suppose that Mrs. Stone had the power of projecting these hallucinations at will, and it is still inconceivable how Mrs. Balston, who was at a considerable distance, could have come under influence. We think the theory of the double accounts for these facts more clearly, especially when we remember that her sister-in-law saw simultaneously and very clearly both the material body and the fluidic.

Let it be observed also that the sister-in-law closed her eyes several times, and that during that time the vision disappeared and only became visible again when her eyes were re-opened, which leads us to the conclusion that the vision was not subjective, since there is no reason why an hallucination originating in the brain should become invisible when the eyes are closed.

The remarks made previously are applicable also to this story. We have to note the complete similitude between the physical form and the phantom, and that it is during the repose of the atomic organism that the fluidic manifests.

A CASE OF INVOLUNTARY BUT CONSCIOUS MANIFESTATION OF
THE DOUBLE

“The subject of this narrative is a young man aged about thirty, a talented engraver.¹ ‘A few days ago,’ he said to me, ‘when I returned to my house in the evening, about ten p.m., I was seized with a strange feeling of lassitude, which I could not explain. Having, however, decided not to go to bed at once, I lit my lamp

¹ *Analyse des Choses*, Dr. Gibier, p. 142.

and placed it on the table near my bed. I took a cigar, lit it at the flame of my lamp, and drew in two or three whiffs, then stretched myself in a long chair.

“At the moment when I was letting myself slide down in a *nonchalant* way, so that my head might rest on the cushion of the sofa, I felt that the surrounding objects were turning; I felt giddy, then suddenly I felt myself transported into the middle of the room. Surprised at finding myself thus unintentionally removed, I looked round me, and my astonishment increased.

“At first I noticed myself stretched on the sofa, comfortably, not stiffly, but my left hand was raised above me, the elbow resting, and it held my lit cigar, the glow of which was visible in the shade caused by the protection on my lamp. The first idea that came to me was that I had doubtless fallen asleep, and that what I was experiencing was the result of a dream. I felt, however, that it was unlike any other I had ever experienced, and that no dream had ever seemed so intensely real. Moreover, I had an impression that never before had I been in such close contact with reality. Then with the assurance that I was not dreaming, the second idea that presented itself was that I was dead. At the same time I remembered having heard spirits talked of, and I thought I had become a spirit myself. All which I had ever learnt on the subject developed itself before my interior vision slowly, but in less time than it takes to recall it. I very well remember to have been seized with a kind of anguish of regret at the thought of unfinished tasks.

“I approached myself, or rather my body, or what I thought to be my corpse. A sight which I did not at first understand drew my attention: I saw myself breathing, but more than that, I saw the interior of my chest, and my heart was beating there, slowly and feebly, but with regularity. Then I saw that I must be in a state of syncope, but of a peculiar kind, unless the people who have syncope, I thought to myself, fail to recollect what has happened to them when they have fainted. Then I feared that I should not remember when I recovered consciousness.

“‘Feeling somewhat reassured, I cast my eyes about me, asking myself how long this was going to last; then I took no further notice of my body, of the *other myself* which remained lying there on the sofa. I looked at my lamp, which burnt on quietly, and I reflected that it was very near my bed, and might set fire to my curtains. I touched the lever of the extinguisher to put it out, but, strange and surprising fact! I felt the lever in my hand—I seemed to perceive, so to speak, every atom of it—but I might pull as I liked with my fingers, they alone moved, in vain I tried to move the lever.

“‘I then examined myself, and I saw that although my hand could pass through me, I felt my body, which seemed to me, if my memory is not at fault on this point, as if clothed in white. Then I stood in front of my mirror before the mantelpiece. Instead of seeing my own image in the glass, my vision seemed to extend at will, and first the wall, then the backs of the pictures and the furniture in my neighbour’s room, and at last the interior of his apartment appeared to me. I noticed the absence of light in his rooms, where, nevertheless, I could see. I could perceive very clearly what looked like a ray of light which was emitted from my epigastrium and illuminated the objects.

“‘The idea occurred to me to penetrate into my neighbour’s room, whom I did not know, and who was at this time absent in Paris. I had hardly conceived the wish to visit the first room when I found myself there: how I do not know, but it seems to me that I went through the wall as easily as my sight had penetrated it. In short, I had got into my neighbour’s room for the first time in my life. I inspected the rooms, fixed the remembrance of them in my mind, and directed my way towards a library where I specially noticed the titles of works placed on a shelf at the level of my eyes.

“‘In order to change place I had only to will, and without effort I found myself there, where I wanted to be.

“‘From this time my remembrances are very confused. I know that I travelled far, very far, into Italy I think, but

I could not say how I spent my time. It is as if, not having any longer control over myself, and being no longer master of my own thoughts, I found myself carried here and there as my thought directed. I could no longer rely on it, it seemed to scatter me before I could seize it, the madman of the house now carried the house away with it.

“In conclusion, I awoke at five o'clock in the morning, stiff and cold, lying on my sofa and still holding my unfinished cigar in my fingers. My lamp had gone out; it had blackened the chimney. I put myself to bed, but was unable to sleep; I was shuddering. At last sleep came. When I awakened again it was broad daylight.

“By a little artifice I induced the caretaker to go and see if anything had become disarranged in my neighbour's room, and, entering it with him, I recognised the pictures and the furniture which I had seen the night before, also the titles of the books which I had specially noted.

“I have taken care never to speak of this occurrence to anyone, lest they should think me a deluded fool.”

This narrative is very instructive. First, it shows that this exteriorisation of the ego is not the result of hallucination or the recollection of a dream, since the vision of the room which the engraver had never seen before, into which he penetrated for the first time in this peculiar condition, was evidently a vision of something real.

Secondly, we recognise that the soul when liberated from the body possesses a definite form, and the power of passing through material objects without the sense of resistance; its will is sufficient to transport itself to the place where it wishes to be. Thirdly, its vision is more penetrating than in the normal state, since the young man saw his heart beating through his chest.

The memory is in this case very clearly retained of the events which occurred whilst the agent was thus doubled, but they are sometimes much less vivid, and then when he

awakes, the agent would be unaware whether he has been dreaming, or whether his soul has indeed quitted the physical body ; generally the mind forgets when it returns to the body what has happened during its absence from it. It does not therefore follow, as some suppose, that the soul's exit from the body is an unconscious act ; the fact is that the memory may have totally disappeared, yet the soul may have been perfectly conscious of the action as it took place. We note, also, the fact that the engraver could not move the lever of the lamp, although he felt its substantiality, so to speak. This inability to operate upon solid matter is a difficulty common to all discarnate spirits ; but it can be overcome by an energy drawn from material bodies. The fluidic body can thus acquire sufficient objectivity to act upon material objects. The apparition of Helen's mother had apparently acquired this substantiality.

The following case illustrates this capacity possessed by the soul of rendering itself tangible, substantial to the senses.

THE HON. P. H. NEWNHAM, MAKER VICARAGE, DEVONPORT

"In the month of March, 1856, I was at Oxford ; it was my first year, I was living in furnished rooms. I was subject to violent neuralgic headaches, especially during sleep. One evening, at about eight o'clock, I had a more violent headache than usual. At about nine it became unbearable ; I went to my bedroom and threw myself on my bed without undressing, and soon fell asleep.

"I then experienced a dream of singular clearness and intensity. All the details are as vivid in my memory as at the moment that I was dreaming. I dreamt that I was with the family of the lady who afterwards became my wife. All the young people had gone to bed, and I remained chatting as I stood before the mantelpiece. Then I took my candle and went to bed. When I reached the hall I saw that my fiancée had remained downstairs, that

she had only just reached the top of the staircase. I sprang up the stairs four steps at a time, and surprising her as she reached the last step, I from behind passed my arm round her waist. I held my candle in my left hand whilst I mounted the stairs, but in my dream that did not inconvenience me at all. I then awoke, and almost immediately a clock in the house struck ten.

“The impression which the dream produced on me was so strong that I wrote to my fiancée the following morning an account of it. I received a letter from the lady, which was not in answer to mine, but which had crossed it in the post. It contained the following remarks: ‘Did you particularly think of me last night at ten o’clock? As I went upstairs to bed I heard distinctly your footsteps behind me, and I felt your arms round my waist.’ The letter to which I refer has been destroyed, but we verified the facts, a few years afterwards, when we re-read our old letters before destroying them. We noticed that our personal recollections were very correct. This account may therefore be accepted as very exact.

“P. H. NEWNHAM.”

AN APPARITION AT A MOMENT OF DANGER

The narrator is Mrs. Randolph Lichfield, Cross Deeps, Twickenham. The account is quoted with the omission of unimportant details, thus slightly abridging the original document, which is dated 1883.

“One evening before my marriage I was sitting in my room in front of the toilet table, upon which lay a book that I was reading. The table was in a corner of my room, and the large mirror above it almost touched the ceiling, so that the image of everyone who was in the room was completely reflected in it. The book I was reading was not at all calculated to affect my nerves and excite my imagination. I was very well in health, I was in good spirits, and nothing particular had happened since the post had brought me my morning letters to lead me to

think of the person concerned in the strange impression which you have asked me to narrate.

“My eyes were fixed on my book; suddenly I *felt*, but without *seeing*, somebody enter my room. I looked in the mirror to discover who it was, but saw no one. I naturally supposed that my visitor, seeing me abstracted in my book, had retired, when to my great surprise I felt on my forehead a kiss—a long, tender kiss. I raised my head, not at all frightened, and I saw my fiancé standing behind my chair, leaning over me as if to embrace me again. His face was pale and sad beyond expression. Very much astonished, I got up, and before I could speak he had disappeared I know not how. I only know one thing, that for a moment I saw very distinctly all the features of his face, his tall figure and broad shoulders, with which I am familiar, and a moment after I saw nothing.

“At first I was only surprised or rather perplexed; I was not at all alarmed; I did not for a moment think that I had seen a spirit. The impression that followed was that something was wrong with my brain, and I was thankful that I had not had any terrible vision instead of the one which I had, which was very pleasing to me.”

The narrator then states that she had had no news of her fiancé for three days; one evening she thought she felt his influence, but did not see him, though waiting expectantly. At last she heard that he had met with an accident trying to break in a fiery horse; the gentleman's thought had turned instantly to his fiancé, and at the moment before losing consciousness he exclaimed, “May, my little May! I hope I may not die without seeing you!” It was during that night that he bent over the young lady and kissed her.

Again we observe the identity of appearance, feature for feature, between the apparition and the physical embodiment, that it was able to travel to a distance and effectively to give tokens of substantiality by embracing his fiancée.

It seems to us that the theory of hallucination does not adequately account for these facts.

The following instance introduces another feature into the phenomena, in this case the double is heard to speak.

The account is given by Miss Paget, 130, Fulham Road, London, S.W., July, 1885.

“Here is the exact account of a curious apparition which I had of my brother. It was in 1874 or 1875. My brother was third lieutenant on board a vessel which I knew to be at that time off the coast of Australia, but as far as I remember I was not thinking particularly of him. However, as he was my only brother and we were great friends, there was a very special bond between us.

“My father lived in the country. One evening I went down into the kitchen a little after ten o'clock to get myself some hot water. There was a large duplex lamp in the kitchen, so there was plenty of light; the servant had gone to bed, so I had to put out the lamp. Whilst drawing my hot water I looked up, and to my great surprise I saw my brother, who entered the kitchen by the outer door and who walked towards me. I did not see whether the door was open, because it was in a recess and because my brother was already in the kitchen. The table was between us and he sat on the further corner. I noticed that he had his marine uniform on and the water shone on his cloak and cap. I cried out, ‘Miles! where do you come from?’ He replied in his usual tone of voice, but very fast, ‘For the love of God, don't say that I am here.’ This happened in a few seconds, and as I sprang towards him he disappeared. I was very frightened, for I thought that I had really seen my brother, and it was only after he had disappeared that I realised that I had only seen his shade. I went up to my room and wrote down the date on a sheet of paper which I put away in my writing-desk, without speaking of the incident to anyone. About three months afterwards my brother returned home, and the evening of his arrival I sat with

him in the kitchen, whilst he smoked. I asked him, as if at random, if he had not had some adventure, and he said, 'I was nearly drowned at Melbourne.' He then told me that, having gone on shore without permission, he went on board again after midnight, and slipped as he was going on board and fell between the quay and the vessel. The space was very narrow, and if he had not been drawn up at once he would infallibly have been drowned. He remembered that he had thought he was drowning and had lost consciousness. It was not known that he had gone on shore without permission, so that he did not get the punishment he expected. I then told him how he had appeared to me in the kitchen, and I asked him for the date. He was able to give it exactly, because the vessel had quitted Melbourne on the following morning. It was this had made him fear punishment, because all the men are bound to be on board in the evening before the start.

"The two dates coincided, but there was a difference in the hours; I saw him a little after ten o'clock and his accident took place a little after midnight. He does not remember to have thought specially of me at this moment, but he was struck with the coincidence and he spoke of it often."

PHYSICAL EFFECTS PRODUCED BY AN APPARITION

In his book *Man and his Relations*, Dr. Britton cites the following case:—

"Mr. Wilson, living at Toronto, fell asleep and dreamt that he was at Hamilton, a town situated forty miles west of Toronto. In dream he found his way as usual to the door of a friend, Mrs. D——, and rang the bell. A servant came to open to him, and announced that her mistress was out; he entered however, drank a glass of water, and left, telling the servant to give his kind regards to her mistress. Mr. Wilson then awoke, having slept forty minutes.

"Some days later, a Mrs. G——, living at Toronto, re-

ceived a letter from Mrs. D——, of Hamilton, in which she mentioned that Mr. Wilson had called at her house, and had, after drinking a glass of water, left without returning, which had vexed her, as she would have much liked to see him. Mr. Wilson affirmed that he had not been at Hamilton for a month, but remembering his dream, he asked Mrs. G—— to write to Mrs. D——, begging her not to speak of the incident to the servants, in order to prove whether by chance they might recognise him. He then visited Hamilton with some companions, and together they went to the house of Mrs. D——. Two of the servants recognised Mr. Wilson as the person who had called before, had rung the bell, and had drunk the glass of water, sending his kind regards to Mrs. D——.”

Among the excessively numerous cases (which space does not admit our reproducing) contained in the volumes of the *Proceedings, Phantasms of the Living*, and other English works, we have chosen those which lend support to the objectivity of the living phantom. If we allow that some cases may be caused by hallucination, although this hypothesis is not sufficiently proved, beyond doubt the greater number can only be explained by admitting that the human being is bi-corporal.

If we suppose that the various facts which we have produced are due to hallucination, we are led to two important conclusions. For the brain of a subject to be abnormally impressed at a distance, it is necessary that the agent should be exerting energy of a peculiar kind, different from any force we know.

Firstly we note that the distance does not affect the phenomena; if the agent is at Melbourne, and the subject in London, the apparition occurs unhindered by the distance, the waves which transmit the thought are not at all identical with those of light, or sound, or heat; for they propagate in space, without loss of intensity and without a

material medium. Moreover, they are not refracted in their passage; they travel across all obstacles to reach their destination.

We know now that electricity may assume the vibratory form, and is propagated without material medium.¹ We may admit that there is a similarity between wireless telegraphy and telepathic phenomena. It is evident, if it is a question merely of transmitting sensation, it might be possible to compare thought force with electric force, and the brain of the receiver of the former to a telegraphic receiver. But the phenomena are much more complicated.

When we reflect that the agent did not will to be seen, it is difficult to believe that the thought acts with this singular power. When we consider that the image is sufficiently materialised to open or shut a door, to give a kiss, to hold a book, to speak, etc., we feel bound to conclude that there is something more in this phenomenon than a simple mental impression on the subject. It is more conceivable that the agent has for the moment acted as double and that memory of what has occurred has been lost on returning to ordinary life. In that case it is the soul of the agent itself which manifests and moves in space as do incarnate spirits.

When we recollect the different characteristics of each of these visions we find ourselves in a position to make a few general remarks with regard to these psychic manifestations which are so little understood.

During life, soul and body are closely united, and are only completely separated at death; but under the influence of various conditions, such as natural or artificial sleep, pathological disturbance or strong emotion, it is

¹ [See the experiments of Herz, Preece, and M. Marconi. Of course our author means by "without material medium" without an atomic medium. He does not include the ethereal medium in the word "material."—EDITOR.]

possible for the soul to so far exteriorise itself, that it can be almost instantaneously carried to another spot, and being there it can make itself visible in such a way as to be recognised. We have noted two examples of this sort of action in the cases of the fiancée of Mrs. Randolph, of Lichfield, and the young sailor.

Sometimes the recollection of that which has been seen in this state is preserved, as in the case of the Rev. P. H. Newnham, and also of the young engraver and Mr. Varley. To effect this the impression must be very vivid. Sometimes there are vague remembrances, but in general there is no consciousness on awaking of what has happened. This mental lapse is like the forgetfulness which somnambules experience of that which passes during the mesmeric sleep. We have given elsewhere our interpretation of this.¹

Sometimes the manifestation takes place without any desire on the part of the agent, as in the case of the lady who appeared on three different occasions. Perhaps her delicate condition of health facilitated the separation of the soul from the physical organism; this sort of case occurs sufficiently frequently to be worth noting. Here are a few more examples. Leuret² relates the case of a man who when convalescent from a fever, believed himself to be composed of two individuals, one being in bed the other moving about. Although he was not hungry, he ate much, having, as he said, two bodies to feed.

Pariset, having in early youth suffered from an epidemic fever, remained several days so prostrated as to be near death. One morning he became more clearly conscious of himself. He thought that it was like a resurrection; but, strange to say, at that moment he had two bodies, or at least

¹ *L'Evolution Animique*, p. 173.

² *Fragment Psychologique sur la Folie*, p. 65, by Leuret.

he thought that he had two, and the bodies seemed resting in different beds. Whilst his soul was present in one of these bodies he felt well, and enjoyed delicious repose. In the other body the soul suffered, and he said to himself, "How is it I am happy in this bed, and so ill and depressed in the other?" This idea occupied his mind a long time; and this man, so acute in psychological analysis has often related the details of the impressions he experienced.

Cahagnet, the celebrated mesmeriser, tells the following narrative:—

"I have known many people who have experienced this consciousness of being doubled, and who also are in a very weak state of health. The venerable Abbé Merice told me that, in a bad fever which he had, he saw himself for many hours separated from his body, which seemed to him resting beside him, and in which he took the kind of interest one might in a friend. He felt himself and assured himself, by means calculated to produce conviction that he was a ponderable body, and he had also the same conviction about his material body."

It seems then, generally speaking, that it is necessary that the body should be either asleep, or that the soul should be moved by some strong emotion, or that the bodily constitution should be weakened by ill-health in order to produce this condition of detachment. Similar conditions are produced by anæsthetics.

This necessity (that the body should be asleep) is easily comprehensible, since the soul cannot be in two places at once. Also we recognise that it is in accordance with the physiological law that the abnormal development of faculties in one direction necessitates a drain upon the strength, therefore is detrimental to the operation of other faculties. If the entire nervous energy is employed in producing a visible manifestation exterior to the physical

body, during the operation, the latter is reduced to live in the condition of a vegetative organism; the functions which bring it into wider and higher relations are temporarily suspended. In certain cases it is even possible to recognise a direct connection between the intensity of the psychic action and the state of prostration of the physical body. There seems to be distinct relation between the vividness of the apparition and the degree of energy exerted by the individual, the amount of concentration which he brings to bear, his age, his physical constitution, and doubtless other conditions of his environment, which may be subsequently determined.

The examples cited above lead us to the conclusion that the identity between the physical organism and the psychic is complete; all the organs which exist in the former exist in the latter.¹

In all the apparitions we observe the rapidity with which the psyche appears to travel from one spot to another; it appears instantly in the place where it wishes to be: it seems to move with the swiftness of electricity. This may be due to the rarefication of the molecules of which the psychic being is formed, before materialisation is effected in order to render itself visible.²

¹ *L'Humanité posthume*, by Dassier.

² [Although the *explanation* here suggested of the fact of the rapid transition of the psyche may not commend itself to one as very conclusive or satisfactory, the fact itself is supported by abundant well-authenticated testimony. One most interesting case is produced in *Phantasms of the Living*, which, being of great interest, whatever view may be taken as to its interpretation, I will insert in this note.

Dr. Ormsby writes as follows from Murphysborough, Illinois, April 22nd, 1884: "Early in February, 1862, the regiment of Illinois Volunteer Infantry, of which I am assistant-surgeon, was ordered from Cairo to join in the attack on Fort Henry. The surgeon went with the regiment, and left me with the sick in the regimental hospital—about thirty—among whom was Albert Adams, sergeant-major of the regiment. He was an intelligent and estimable young man. I had removed young Adams from the hospital proper to a room in a private house—one that had been quite large, but a smaller room had been

With the two following narratives we will conclude this brief survey of this phase of spiritistic phenomena.

One of the members of a spiritualist society wrote the following letter to Allan Kardec from Boulogne-sur-Mer, 26th July, 1856:—

“ Since I mesmerised my son, in obedience to the dictates of the spirit, he has become an extraordinary medium—at least so he said—in the somnambulistic state into which at his request I put him on the 14th of last May and on several occasions since that. For my part, I have no doubt that when he is awake, my son converses freely with

partitioned off at one end with a board partition, which was, I think, canvassed and papered; and in the smaller room so partitioned off was my wife, who is now, besides myself, the only person whose whereabouts I know of who heard the speaking. Seeing the young man would die I had telegraphed, and his father came at four or five p.m. During all the afternoon he could only speak in whispers, and at eleven p.m. he to all appearances died. I was standing beside his father by the bed, and when we thought him dead the old man put forth his hand and closed the mouth of the corpse (?), and I, thinking he might faint in the keenness of his grief, said, ‘Don’t do that! perhaps he will breathe again,’ and immediately led him to a chair in the back part of the room, and returned, intending to bind up the fallen jaw and close the eyes myself. As I reached the bedside the supposed dead man looked up suddenly in my face and said, ‘Doctor, what day of the month is it?’ I told him the day of the month, and he answered, ‘That is the day I died.’ His father had sprung to his bedside, and turning his eyes on him he said, ‘Father, our boys have taken Fort Henry, and Charlie (his brother) isn’t hurt. I’ve seen mother and the children, and they are well.’ He then gave quite comprehensive directions regarding his funeral, speaking of the corpse as ‘my body,’ and occupying, I should think, as much as five minutes. He then turned towards me and again said, ‘Doctor, what day of the month is it?’ And when I answered him as before he again repeated, ‘That’s the day I died,’ and instantly was dead. His tones were quite full and distinct, and so loud as to be heard readily in the adjoining room, and were so heard by Mrs. Ormsby.”

This statement is signed “O. B. Ormsby,” and a further note is added in which, in reply to questions, the doctor stated that he ascertained afterwards that the fort was taken and the brother uninjured. The condition of the mother and the children he had no opportunity of verifying. He also says: “I have just asked her (his wife) whether she heard the words of the dying soldier, and she answers that she did, informing me that the partition between the two rooms was of boards, papered, and that young Adams, instead of saying “our forces,” said “our boys.”—EDITOR.]

the spirits he desires, by means of his guide, whom he calls familiarly his friend; and at his will he transports himself, in spirit, where he wishes, and I will give you an example of which I have written proofs in my hands.

“It is just a month ago that we were both of us in the dining-room. I was reading a work on mesmerism by M. du Potet, when my son took up the book and turned over the leaves. When he came to a particular page his guide whispered to him, ‘Read that.’ It was the account of an American doctor whose spirit had visited a friend fifteen or twenty miles away during sleep. When he had read it, my son said, ‘I should like to make a little journey like that.’ ‘Well, where would you like to go?’ said his guide. ‘To London,’ said my son, ‘to see my friends’; and he named those he wished to visit. ‘To-morrow is Sunday,’ was the answer he received; ‘it is not necessary for you to rise early for work. You shall sleep at eight, and you shall until half-past eight visit London. On Friday next you shall have a letter from your friends, who will blame you for having stayed so short a time with them.’ At the hour indicated on the following morning he fell asleep heavily. I awoke him at half-past eight. He remembered nothing. I said nothing about the subject, awaiting what might ensue. On the following Friday I worked at one of my machines, and according to my custom, I was smoking; it was after breakfast. My son stared at the smoke of my pipe and said, ‘See, there is a letter in the smoke!’ ‘What do you mean by a letter in the smoke?’ ‘You will see,’ he replied, ‘for there is the postman bringing it.’ It was correct; the postman brought a letter from London, in which my son’s friends reproached him with having been in town on the previous Sunday without calling to see them, as an acquaintance of theirs had seen him. I have this letter, as I said, which proves that I am not romancing.”

One further illustration of this point we will borrow from the annals of the Catholic Church. We find it

recorded in the *Histoire Générale de l'Eglise*, by M. le baron Henrion, as a miraculous incident in the life of St. Alphonso de Liguori, also in other biographical notices of the saint.

“In the morning of the 21st September, 1774, Alphonso having said Mass, threw himself into his armchair. He was depressed and silent, and remained motionless, without uttering a word of prayer or addressing a word to anyone. He remained thus all day and all the following night. During this time he touched no food, and he seemed to require no service. The servants who had observed him remained within call of his room, but did not dare to enter.

“On the morning of the 22nd they noticed that Alphonso had not changed his position, and they were perplexed; they fancied that he must be in a prolonged trance. At a somewhat later hour of the day, however, Liguori rang the bell to indicate that he was about to say Mass.

“At this signal the lay brother who served at the altar, and all the household, as well as strangers from outside, hastened to the side of Liguori. The prelate asked with surprise why there was so great a crowd. He was then told that for two days he had not spoken nor given any token of life. ‘It is true,’ said he, ‘but you are unaware of the fact that I have been with the Pope, who has just died.’”

Someone who heard this reply carried it that very day to St. Agatha, where the news spread rapidly as at Ariengo, where Alphonso resided. It was thought to be only a dream, but the news soon arrived of the death of the Pope, Clement XIV., who passed into the other life September 22nd, precisely at seven a.m., at the same hour that Liguori had returned to consciousness.

The historian of the popes mentions this “miracle”

when relating the death of Clement XIV. He says that the Sovereign Pontiff ceased to breathe on September 22nd, 1774, at seven a.m., in the presence of the superiors of the Augustinians and the Dominicans, the Observantins and the Conventuals, and (which is more interesting) that he was miraculously ministered to by Alphonso de Liguori, who was absent from his body, as was testified in the investigation that was held concerning the said saint and approved by the Sacred Congregation of Rites.

An analogous incident might be quoted concerning St. Anthony of Padua, St. Francis Xavier, and particularly of "Marie d'Agréda," who is said to have thus manifested during several years.

CHAPTER V

THE PSYCHIC ORGANISATION AFTER DEATH

UNDER the title *True Apparitions of my Wife after her Death* Dr. Waetzel published in 1804 a book which caused a great sensation. The author was severely criticised; Wieland particularly ridiculed him in the *Euthanesia*.¹

During his wife's illness Waetzel had asked her to appear to him after her death. She promised, but afterwards at her request her husband released her from the promise. However, a few weeks after her death a wind seemed to pass through his room, although the doors were shut; the light was almost put out, a little window in the alcove opened, and in the dim light Waetzel saw the form of his wife, who said to him in a soft voice, "Charles, I am immortal; one day we shall meet again." The apparition appeared a second time and repeated the same words. His wife appeared in a white dress and looked as she had done before she died. A dog, who did not move the first time the apparition appeared, began to wag his tail and move in a circle, as if round someone he knew.

In a second work on the same subject (published in Leipzig, 1805) he speaks of how he had been persuaded to deny the whole affair, "because otherwise many scholars

¹ See the German work, *The Mystical Phenomena of Human Life*, by Maximilian Perty, Professor at the University of Bern, published at Heidelberg, 1861.

would have to renounce opinions which up till that time they had believed to be just and true, and because superstition would therein find support." But he had previously asked the Council of the University of Leipzig to permit him to take a judicial oath on the subject. The author thus propounds his theory: "The soul after death will be enveloped in a luminous, ethereal body, by means of which it can render itself visible. It can above this luminous envelope invest itself with other clothing. The apparition did not affect my interior senses, but acted upon my exterior senses."

Here we have evidence of the objectivity of the apparition, since it was seen and recognised by the dog. It is obvious that a subjective vision existing in the brain of the scholar would not have thus influenced the domestic pet.

In Justinus Kerner's account of the Seeress of Prevorst an apparition is mentioned that was seen by her during a whole year. Every time the spirit appeared a black greyhound in the house seemed to feel its presence, and as soon as the spirit became perceptible to the seeress the dog would run up to some one as if to ask protection, and often howling loudly. From the time that he saw this figure he refused to remain alone at night.

In the terrible case of a haunted house, narrated to Robert Dale Owen¹ by Mrs. S. C. Hall, it is stated that the dog could not be induced to remain night or day in the room where the manifestations took place; a short time after they began he escaped and was lost.

John Wesley testified to the noises which took place at Epworth. After having described strange sounds, such as might be produced by iron or glass objects being thrown on the ground, he added: "A short time afterwards our big dog ran to shelter between me and Mrs. Wesley; as

¹ *Footfalls on the Boundary of Another World*, p. 326.

long as the noises continued he barked and jumped about, biting the air on one side and the other, and that often before anyone in the room had heard anything; after two days he took to trembling and crawling away before the noises commenced. The family knew then that the noises were going to begin, and they never failed to do so."

The following case, which was sent by Madame Stella Chieri (of Italy), is an instance of an apparition which appeared shortly after the death had occurred.

"18th January, 1884.

"When I was about fifteen I was visiting at the house of Dr. J. G——, at Twyford, Hants. I was great friends with the cousin of my host, a boy of about seventeen. We were inseparable; we boated together, we rode together, we shared the same amusements like brother and sister.

"His health was very delicate; I used to look after him and watch over him, so that we were hardly ever an hour apart. I give these details to show you that between us there was no other sentiment than that of friends; we were like two boys together.

"One night Mr. G—— was sent for to see his cousin, who was taken suddenly ill with inflammation of the lungs. I had not been told how ill he was; I therefore did not realise at all the danger he was in, and was not at all anxious about him. The night on which he died Mr. G—— and his sister went to their aunt's house, leaving me alone in the drawing-room. There was a good fire in the grate, and, like other girls, I liked sitting by the hearth and reading by firelight. Not knowing that my friend was in danger I was not anxious; I was only vexed that he could not spend the evening with me, I felt so lonely.

"I was reading quietly, when the door opened and Bertie (my friend) entered. I got up quickly to push up an arm-chair for him by the fire, for he looked cold, and he had no overcoat, though it was snowing. I began to scold him

for having come out without wrapping up well. Instead of answering, he laid his hand on his chest and shook his head, which I thought meant that he was not cold, that he had a pain in his chest, and had lost his voice, which happened to him sometimes. I again reproached him with being so imprudent. I was still speaking when Mr. G—— entered and asked me who I was talking to. I answered, ‘Here is this troublesome boy without an overcoat, and with such a bad cold that he can’t speak; do lend him a coat and send him home.’

“I shall never forget the expression of surprise and horror depicted on the face of the good doctor, for he knew (what I did not) that the poor fellow had died an hour before, and he had come to bring me the news. His first impression was that I had already heard it and that the tidings had affected my mind. I could not understand why he led me out of the room, talking to me as if to a child. For a few minutes we exchanged irrelevant remarks; then he explained to me that I had had an optical illusion. He did not deny that I had seen Bertie with my own eyes, but he gave me a very scientific explanation of the vision, fearing to alarm or distress me. Until now I have not spoken to anyone of this occurrence, partly because it was a very sad remembrance to me, and also because I feared to be considered fanciful and not believed. My mother told me I had been dreaming. I was reading a book, called *Mr. Verdant Green*, not a book to send one to sleep, and I quite well remember that I was laughing heartily over some folly on the part of the hero at the very moment when the door opened.”

In reply to questions put by the investigators, Mme. Stella answered:—

“Their house must have been situated at the distance of about a quarter of an hour’s walk from that of Mr. G——, and Bertie died about twenty minutes before the doctor quitted the house. The apparition had been in the room about five minutes when Mr. G—— entered. What has

always seemed to me very strange is that I *heard* the handle turn and the door open. It was the sound of the handle turning in the lock which made me raise my eyes from my book. The figure walked across the room towards the chimney-piece and sat down, whilst I lit the candles. All was so real and so natural that I can hardly admit now that it was not a reality."

We note that the girl was in her normal state, she was laughing and reading a cheerful book, and in no way predisposed for an hallucination. The spirit of Bertie, which had just quitted his body, entered the room, having turned the handle of the door. The noise was sufficiently real to cause the girl to raise her head. If this was an hallucination, who produced it?

We recognise that the phenomenon here produced in connection with Bertie is similar to that we previously recorded of the mother of Helen, who appeared to enter by opening the door. The spirit of this young man was not visible to the doctor (neither was that of Frederick visible to Goethe's companion), but it acted telepathically on Stella and physically on the substance of the door.

Mr. Myers points out, in the *Phantasms of the Living*, that the proofs of telepathy from the living are closely associated with proofs of telepathy between the living and the dead.

If the phenomenon had occurred a few minutes before Bertie's death, instead of afterwards, it would have been classed with those we considered in the last chapter; but the body lay lifeless, the soul alone could manifest, and yet we note the complete identity of appearance between this psychic manifestation and the material body, the identity is so perfect that the girl talks to him and scolds him, and is quite persuaded that he is there.

In the next example we find that the apparition speaks,

although the spirit of the agent was no longer in the flesh.

Mrs. Bishop (Bird was her maiden name), a traveller and writer, supplied this narrative in March, 1884. It is almost identical with an account which was communicated second-hand in March, 1883. When travelling in the Rocky Mountains, Miss Bird made the acquaintance of an Indian known as "Mountain Jim," and she had gained a considerable influence over him.

"On the day when I took leave of Mountain Jim he was very much affected and very excited. I had a long conversation with him on life, mortal and immortal, a conversation which I concluded with a few words from the Bible. He was much impressed, but very excited, and he cried out, 'Perhaps I shall not see you again in this life, but I shall see you when I die.' I gently checked his violence, but he repeated again what he had said, with more energy, adding, 'And I will never forget the words you have spoken to me, and I swear that I will see you again when I die.' Hereupon we parted.

"For some time I used to get tidings of him. I heard that he was behaving better, then that he had relapsed into his savage customs, and later that he was very ill with a wound he had received in a scuffle. Afterwards I learned that he was better, but that he had been forming projects of vengeance. When I last heard of him I was at Hotel Interlaken, at Interlaken, with Miss Clayson and the Kers. Shortly after having received the last news of him (it was in September, 1874), I was lying in my bed one morning about six o'clock. I was writing a letter to my sister when I raised my eyes and saw Mountain Jim standing before me. His eyes were fixed on me, and when I looked at him he said, in a low voice, but very distinctly, 'I am come, as I promised.' Then he signalled to me with his hand and added, 'Farewell!'

"When Miss Bessie Ker brought me my breakfast, we

made a note of the event with the date and hour. News of the death of Mountain Jim arrived a little later, and the date, taking into account the difference of longitude, coincided with that of the apparition."

The authors of the *Phantasms* say that actually the apparition must have followed the death by eight hours, or fourteen hours.

In the next example we shall see that the spirit manifested itself to two persons at a short interval.

Mrs. Cox, Summer Hill, Queenstown, Ireland, writes :—

"During the evening of August 21st, 1869, between eight and nine o'clock, I was sitting in my bedroom in my mother's house at Devonport. My nephew, a boy of seven, was in bed in the next room. Suddenly I was surprised by his running into my room and crying in a frightened voice, 'Oh! Auntie, I have just seen my father walk round my bed!' I answered, 'How foolish! you must have been dreaming.' He said, 'No, I was not dreaming;' and he refused to go back into the room. Seeing that I could not persuade him to return, I put him into my bed. Between ten and eleven o'clock I went to bed. About an hour later, I think, to my great surprise, I saw distinctly, when I looked towards the hearth, the form of my brother seated on a chair, and I was particularly struck by the deathly pallor of his face. (My nephew was at that time fast asleep.) I was so alarmed (knowing that my brother was then at Hong Kong) that I hid my head in the bed-clothes. A little after I heard his voice clearly call me by my name; my name was repeated three times. When I looked up he was gone. On the following morning I told my mother and sister what had happened, and I said I should make a note of it; which I did. A subsequent post from China brought news of the death of my brother, which occurred on the 21st of August, 1869, quite suddenly, at Hong Kong.

"MINNIE COX."

Further inquiry elicited the fact that the death must have preceded by some hours the advent of the apparition.

In this case the spirit seemed desirous of effectively demonstrating his presence by his double appearance and by repeated calls. We think we may legitimately conclude that he materialised; we should bear in mind that the sister particularly observed the pallor of his countenance.

The two collective cases with which we will conclude this chapter are remarkable and require no comment.

The first is sent by Miss Catherine Weld and Mr. Weld and is dated 19th May, 1883.

“ Philip Weld was the youngest son of James Weld of Archer’s Lodge, near Southampton; he was nephew to the late Cardinal Weld. He was sent by his parents to St. Edmond’s College near Ware. He was a nice boy and popular with his masters and schoolfellows. On the afternoon of April 16th, 1845, Philip went with one of his masters and some schoolfellows to boat on the river, an occupation he much enjoyed. When the master said it was time to return, he begged to go on a little further. His master agreed and they rowed up to the turning-place. Then, in turning the boat, Philip fell accidentally into the water and in spite of all efforts to save him he was drowned.

“ His body was brought back to college and the Rev. Dr. Cox (the head master) was deeply grieved. He decided to go himself to Southampton to break the news to Mr. Weld.

“ He started that same day *viâ* London for Southampton, where he arrived on the following morning, and drove to Archer’s Lodge, where Mr. Weld resided. Before entering the grounds he caught sight of Mr. Weld at a little distance from the gate walking towards the town. Dr. Cox stopped the carriage, got out, and was about to speak to Mr. Weld when the latter stopped him, saying, ‘It is not necessary for you to tell me, for I know that Philip is dead. Yesterday afternoon I was walking with my daughter Catherine when we suddenly saw him. He was on the path on the other side of the road, between two persons, one being a young man dressed in a black robe. My daughter was the first

to see them, and exclaimed, 'Ah! father, have you ever seen anyone so like Philip as that person?' 'Like him!' I answered, 'it is he!' Strangely enough my daughter did not seem impressed by the occurrence, she merely thought we had seen some one very like her brother. We walked towards the three figures. Philip looked with a happy smiling expression at the young fellow in black, who was smaller than he. Suddenly they seemed to disappear before my eyes, and I saw no one except a peasant whom I had seen before *through* these forms, which had been the reason why I had thought they were spirits. I said nothing to any one, lest I should raise the anxieties of my wife; I looked out eagerly for the post the following day. To my relief I got no letter—I forgot that the letters from Ware only arrived in the afternoon—and my anxiety subsided; I thought no more of this strange occurrence until the moment I saw you in your carriage at the gates. Then all came back upon me and I had no doubt that you had come to tell me of my dear boy's death.' Dr. Cox's astonishment may be easily imagined. He asked Mr. Weld if he had ever before seen the young man in black whom Philip looked at so happily. Mr. Weld replied that he had not, but that his features were so distinctly engraved on his mind that he was sure he would recognise him at once if he met him. Dr. Cox then related to the poor father all the circumstances of his son's death, which took place at the hour in which the father and sister had seen him. Mr. Weld went to the funeral of his son, and in quitting the church after the ceremony he looked round to see if any of the clergy resembled the young man whom he saw with Philip, but he saw no one in the least resembling the face which had appeared to him.

"About four months later he was paying a visit with his family at Leagam Hall, Lancashire, the residence of his brother, Mr. George Weld. One day he walked with his daughter Catherine to a neighbouring village (Chipping), and after attending a service in the church he called on the priest. They had to wait for a few minutes before the

Reverend Father was at liberty, and whilst waiting, they passed the time in examining the pictures on the wall of the room. Suddenly Mr. Weld stopped short before a portrait (the name could not be read because the frame covered it) and he exclaimed, ' *This* is the person whom I saw with Philip; I don't know whose portrait it is, but I am *certain* that it is this person that I saw with Philip.' A few moments afterwards the priest entered the room, and Mr. Weld at once questioned him about the print. He replied that the print represented St. Stanislas Kostka, and that he believed that it was a very good portrait of the young saint.

"Mr. Weld was much impressed. St. Stanislas was a Jesuit who died when very young; and as the father of Mr. Weld had been a great benefactor to this order it was supposed that his family were placed under the special protection of Jesuit saints; moreover, Philip had been led lately, by different circumstances, to a special devotion to St. Stanislas. And besides, St. Stanislas is regarded as the special intercessor on behalf of the drowned, as is stated in his biography. The Reverend Father at once gave the portrait to Mr. Weld, who naturally received it with great veneration and kept it up to the time of his death, and at his death it passed to his daughter (who narrates this account) who saw the apparition with him; she still possesses it."¹

The circumstances of this narrative are striking. The son presents himself to his father in a form which, although transparent, is quite recognisable, and one of his companions bears a countenance so characteristic that Mr.

¹ [The above interesting and remarkable incident is, of course, open to more than one interpretation. But whether we take the view that the apparition was due to a materialisation both of Philip and of the Saint, or whether we think that for the sake of identifying himself, and of indicating the sort of death he had died, Philip produced a mental image on the minds both of his father and sister, in either case we find ourselves in face of direct evidence of the action of the spirit of Philip, either at the moment of death or as in the previous case, shortly after death.—EDITOR.]

Weld can recognise his portrait four months afterwards. His daughter also recognises him, which fact excludes the idea of an hallucination. Moreover, the fact that Mr. Weld did not know the picture of St. Stanislas before the apparition also shows that he cannot have been the victim of illusion.

In the next case the apparition is recognised by all the persons in the house.

The incident is communicated by Mr. Charles A. W. Lett, of the Military and Royal Naval Club, Albemarle Street, London, and it is dated 3rd December, 1885.

“On the 5th April, 1873, my father-in-law, Captain Towns, died at his house at Crambrock, Rose Bay, near Sydney, N.S.W. About six weeks after his death, my wife came by chance, one evening about nine o'clock, into one of the bedrooms of the house. A young lady, Miss Berton, was with her, and as they entered, the gas being alight, they were astonished to see reflected on the polished surface of the cupboard the image of Captain Towns. All that was visible was half his body, the head and shoulders and half his arm; it was, one might say, a life-size portrait. His face was pale and thin, as before his death, and he wore a grey flannel jacket, such as he used to sleep in. Surprised and half frightened, they at first thought that it was a portrait which had been hung in the room and which they saw reflected; but there was no such portrait. As they were gazing, the sister of my wife, Miss Towns, entered, and before the others had spoken, she exclaimed, ‘Good gracious! do you see papa?’ One of the maids passed down the stairs at this moment; they called her and asked her if she saw anything; she answered, ‘Oh, miss! the master!’ Then Graham was called, Captain Towns’ old servant, and he cried out, ‘God preserve us, Mrs. Lett! it is the Captain!’ The butler was called, and Mrs. Crane, my wife’s nurse, and both said that they saw also. Finally, Mrs. Towns was brought. When she saw the apparition she approached it with her arms extended as if to touch it,

and as she passed her hand over the panel of the cupboard the image gradually disappeared, and was never seen again, though the room was occupied.

"These are the undeniable facts. The witnesses were quite independent of each other, the same question was asked of each as they entered the room, and each answered at once. It was by a mere accident that I did not see the appearance; I was in the house, but did not hear myself called.

"C. A. W. LETT."

"The undersigned, having read the above, certify that it is correct. We both saw the appearance.

"SARA LETT,

"SIBBIE SMITH (*née* TOWNS)."¹

The Phantasms of the Living, from which many of these narratives are taken, contains very many incidents analogous in character.

We should note that the certainty of the vision is not disputed; that which is doubted is its objectivity, that is to say, that it has any existence except in the brain of the seer. The argument used is that the improbability of an apparition of the dead is so great as to discredit the testimony of the witnesses who assert that they have seen this, and to make it more probable that they are suffering from mental aberration. This argument, however, leaves unexplained the fact that the vision stands in close relation to some actual occurrence. Telepathic visions thus related cannot fairly be attributed to chance coincidences, and if we can further prove that these phenomena can be experimentally induced we shall be shut up to the conclusion that they are manifestations of the operation of some natural law which at present we do not understand.

¹ *Phantasms of the Living*, vol. ii. 213.

PART II
EXPERIENCE

CHAPTER I

PSYCHIC EXPERIMENTS—THE DOUBLE (*continued*)

NO scientific hypothesis is established until it is supported or demonstrated by abundant experiment. Spiritualism claims the right to be considered as a science, because it does not confine itself simply to the observation of spontaneously occurring phenomena lending support to the belief in the continued existence of the soul after death, but it has employed all means available in order to prove the theories it presents for acceptance, and it has called to its aid for this purpose other branches of science.

The frequent and spontaneous apparitions of the double have convinced researchers that this phenomenon may be capable of being experimentally produced, and many attempts have with success been made to produce it. The soul's action is the same, whether in the body or out of the body. The soul which is exteriorised (before death) can not only communicate by thought-transference, but can make its influence felt by material manifestations, such as the removal of physical objects. These phenomena are similar to those which are claimed to be produced by discarnate spirits.

This is a point of great importance to which sufficient weight has not been given. For if it can be shown that the soul of a still incarnate person can, when temporarily exteriorised, move a table so as to elicit a communication

after the usual alphabetical method, can transmit its thought by acting on a writing medium, can be photographed at a distance from the body, and finally can make an impression on wax or some other soft substance, then when these things occur under circumstances which preclude the possibility of the intervention of any dweller on this plane it is obviously unnecessary to attribute them to other agency than that of human souls, discarnate.

When science has thoroughly demonstrated certain phenomena as the product of definitely ascertained causes, the recurrence of the same effect is regarded as sufficient to establish the operation of the same causes. This scientific rule should be applied to the study of spiritism, and we shall then recognise that if the human soul can operate in space by exteriorisation outside the limits of the flesh before death, it is logical and reasonable to admit that if it survives death, and is still attached to an organism, it will possess the same power of action as formerly. We may conclude on well-authenticated testimony that the soul continues to exist in an ethereal body and loses none of its faculties, for the facts observed in connection with the phenomena of exteriorisation and the phenomena of spiritism are often identical: the effects being the same we conclude that cause is so also.

We will now proceed to describe the experiments which have been made, producing phenomena similar in character to those which have been related in the earlier part of this work, and we hope thus to convincingly prove that they are not to be accounted for by chance coincidence. These experiments are various.

This is one taken from *Phantasms of the Living*, vol. i. p. 105:—

“On a certain Sunday evening in November, 1881, having been reading of the great power which the human

will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom on the second floor of a house situated at 22, Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz. Miss L. S. V—— and Miss E. C. V——, aged respectively twenty-five and eleven years. I was living at this time at 23, Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was one o'clock in the morning, and I also had a strong intention of making my presence perceptible.

“On the following Thursday I went to see the ladies in question, and in the course of conversation, without any allusion to the subject on my part, the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

“I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about one o'clock in the morning.

“This lady, at my request, wrote down a statement of the event and signed it.

“Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had hitherto been unacquainted, but which I can now at certain times set in motion at will.

“S. H. B.”

(Of the original entry in the almanack diary, Mr. B—— says: “I recollect having made it within a week or so

of the occurrence of the experiment, and whilst it was perfectly fresh in my memory.”)

Miss Verity's account is as follows:—

“On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B—— in my room, about one o'clock. I was perfectly awake, and was much terrified. I awoke my sister by screaming, and she saw the apparition herself. Three days after, when I saw Mr. B——, I told him what had happened, but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory.”

In answer to inquiries, Miss Verity adds: “I had never had any hallucination of the senses of any sort whatever.”¹

If we can persuade ourselves (which is difficult under the circumstances) that Miss Verity merely had a mental

¹ [I have referred to my copy of the *Phantasms*, and find that it records two similar appearances made by Mr. S. H. B—— on two other occasions. On one of these his intention was to visit a particular room, but the percipient who occupied the room at that time was not particularly in his mind. She was a lady whom he had only met once, two years before. She saw him distinctly at 9.30 in the passage of the house which he intended to visit, and at 12 p.m. in the front room, which was the one he fixed upon mentally as the scene of his manifestation.

This gentleman is a friend of Professor W. F. Barrett, who says: “Similar results have been obtained by at least nine other persons, more than one carefully conducted and successful experiment being made in each case.” I subjoin another parallel occurrence also printed in the *Phantasms*. The agent is not Mr. S. H. B——, but the authors state that he is slightly known to them; the percipient is the Rev. Stainton Moses, to whose probity as a witness there is unquestionable testimony, as is well known to all students of the S.P.R. *Proceedings*. Mr. Moses corroborates this account in a note.

“One evening early I resolved to try to appear to Z—— (*i.e.* Mr. Stainton Moses). I did not inform him beforehand of the intended experiment, but retired to rest shortly before midnight with thoughts intently fixed on Z——, with whose room and surroundings, however, I was unacquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z—— a few days afterwards, I inquired, ‘Did anything happen at your rooms on Saturday night?’ ‘Yes!’ replied he, ‘a great deal happened. I had been sitting over the fire with M——, smoking and chatting. About 12.30 a.m. he rose to leave, and I let him out myself. I

hallucination, it is not easy to account for the fact that when her little sister awoke, she also should immediately be subject to the same illusion. Ordinarily it is not enough merely to say to someone, "Here is So-and-So," in order to produce at once the image of the person so that the other imagines that he sees it.

What conclusion, then, are we warranted in drawing from such facts?

If we discard the hypothesis of hallucination, we are bound to admit that Mr. B——'s double appeared; that is to say, that during physical sleep his soul visited the room in Hogarth Road, and was able to materialise sufficiently to enable the two girls to identify him. The soul under these conditions reproduces the exact physiognomy, figure, and characteristics of the embodied entity. Moreover, the distance between the physical body and the ethereal intelligence does not apparently weaken the manifestation at all. These observations also apply to all the spontaneous cases which have been quoted.

Mrs. Lauriston, living in London, had a sister at Southampton. One evening, when the latter was working in

returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking, you faded away. Though I imagined you must be fast asleep at that hour, yet you appeared dressed in your ordinary garments, such as you usually wear every day.' 'Then my experiment seems to have succeeded,' said I; 'the next time I come ask me what I want, as I had on my mind certain questions I intended to ask you, but I was probably waiting for an invitation to speak.' A few weeks later the experiment was repeated with equal success, I, as before, not informing Z—— when it was to be made. On this occasion he not only questioned me on the subject which was at that time under very warm discussion between us, but detained me by the exercise of his will some time after I had intimated a desire to leave. This fact, when it came to be communicated to me, seemed to account for the violent and somewhat peculiar headache which marked the morning following the experiment; at least I remarked at the time that there was no apparent cause for the unusual headache, and, as on the former occasion, no recollection remained of the event, or seeming event, of the preceding night."—EDITOR]

her room, she heard three knocks against the door. "Come in," said this lady. No one entered, but the sound was repeated; she rose and opened the door—no one was there. Mrs. Lauriston states that having been very seriously ill, when she regained consciousness she became ardently desirous to see her sister before she died, and she had dreamt that she had gone to Southampton, that she had knocked at the door, then, that when she had knocked a second time her sister appeared at the door, but the impossibility of utterance which she felt, produced such a sense of emotion that she awoke.

It would make this work too lengthy were we to recapitulate the numerous narratives which testify to similar occurrences in which physical effects have been produced, by the souls of the dying, to draw the attention and recollection of relatives and friends at a distance. Anyone wishing to pursue this subject further is recommended to consult the *Proceedings of the Society for Psychical Research*¹ and *The Phantasms of the Living*, which is out of print, but can be consulted in the library of the Society by subscribing members; also a work of Perty, *Action à Distance des Mourants et le Spiritisme*, by Aksakof. The instances, which we have selected for citation we believe to be founded on thoroughly authentic evidence.

We have endeavoured to point out the reasons which discredit the hypothesis of telepathic hallucination as an explanation of the appearance of the double; but if these reasons should not seem convincing there is other evidence, which amounts, in our opinion, to a scientific demonstration that it is an objective manifestation of the psychic being which causes the phenomena.

¹ These can be supplied by the Secretary, at the office, 19, Buckingham Street, Strand, W.C.

The photographic plate is an irrefutable witness to the reality of these phenomena. When we can prove that the psychic body has been photographed outside the physical, illusion is no longer a possible explanation of such a feat.

On page 122 of his book on *The Photography of the Invisible*, Dr. Baradue reproduces a photograph obtained by telepathy between Mr. Istrati and Mr. Hasden, of Bukarest, Director of Education in Roumania. The account of how it was obtained is as follows :—

“Dr. Istrati, being at Campana, agreed to appear at a fixed date at Bukarest, on a photographic plate belonging to the Roumanian scholar, the distance being about as far as from Paris to Calais.

“On the 4th August, 1893, Dr. Hasden called the spirit of his friend when he went to bed, having placed a photographic camera at the head and also at the foot of his bed. Dr. Istrati, having prayed to his guardian angel, went to sleep at Campana desiring with all the force of his will to appear in the camera of Mr. Hasden. When he awoke the doctor exclaimed, ‘I am sure I have appeared in the camera of Mr. Hasden, as a very small figure, for I dreamt this clearly.’ He wrote to Professor P——, who conveyed the letter to Mr. Hasden, whom he found developing the plate. I copy textually the letter of Mr. Hasden to M. de R——, who communicated it to me. ‘On plate “A” three attempts are to be seen, one of which (the one marked on the back with a cross) is very successful.’ In it the doctor appears looking attentively on to the lens of the camera, the bronze end of which is illuminated by the light of the spirit itself. Mr. Istrati returned to Bucharest, and was astonished at the sight of his own face in profile. His psychic image is very characteristic, and expresses him more exactly than his profile in an ordinary photograph. The two portraits resemble each other very closely.”

Some of the most striking phenomena with regard to the double were obtained with the medium Eglinton. A com-

mittee of investigators, among whom were Dr. Carter Blake, Mr. Desmond, G. Fitzgerald, Mr. M. S. Tel (telegraphic engineer), affirm that on 28th April, 1876, in London, they obtained a mould in paraffin, reproducing exactly the right foot of the medium, which had been kept in view the whole time by four of those present.

The attestation made is as follows. It appeared in the *Spiritualist*, 1876, 300,¹ "The Double of the Human Body."

"The mould in paraffin of the materialised right foot, obtained at a séance (38, Great Russell Street, with the medium Eglinton, his right foot being visible during the whole time of the experiment to the observers seated outside the cabinet) was found to be the exact reproduction of the foot of Mr. Eglinton: this was ascertained after minute examination made by Dr. Carter Blake."

This is not a unique example but it is a remarkable one, on account of the scientific competence of the observers and the conditions under which this palpable proof of the double was obtained.

What room is there for denial in the presence of such witnesses? All the conditions are fulfilled which should insure strong irresistible conviction. We particularly recommend these remarkable studies to those who deny to spiritistic study the right to be called a science. They show how just are the deductions drawn by Allan Kardec from his own experiences fifty years ago, and at the same time they open to us the doors of positive psychology, which uses experiment as an indispensable adjunct to intuition.

What can we think or say of those scholars who close their eyes to such evidences? We prefer to think that they do not know of these investigations; that blinded by prejudice they still suppose that Spiritualism is concerned

¹ *Animisme et Spiritisme*, Aksakof.

with nothing else but the movement of tables ; for were it otherwise it would be nothing short of moral cowardice on their part to observe silence, as they do, in the presence of our philosophy. This conspiracy of silence cannot continue much longer, the phenomena have had, or still have, too great a notoriety, and the scientific value of the experiments is too well established not to become soon a matter for serious study.

We believe that it is because they afford irrefutable demonstration of the existence of the soul that spiritualistic phenomena meet with so much inimical feeling, so much sarcasm, or are so tabooed as outside the domain of science. But whether materialists like it or not, the tide has turned against them. Their erroneous assertions are contradicted by facts. It is useless for them to flout this subject as superstition and fanaticism : light will prevail in the end, it will penetrate the popular mind, which will forsake these passing, demoralising theories to return to the great traditions of the race, the great tradition of the immortal character of the soul, which rests on foundations which cannot be shaken. In the light of this scientific evidence for the existence of the psychic double of the human body it will be much easier to interpret the various phenomena produced by the exteriorised soul.

COMMUNICATIONS BY WRITING

Spiritualism teaches that the disembodied soul is in possession of all its faculties with which it can act in space. Everyone during bodily sleep enters into partial possession of this independence of fleshly conditions and can therefore manifest psychically. Allan Kardec has recorded many examples of these manifestations.¹

In 1860 the psyche of Dr. Vignal came voluntarily by a

¹ *Revue Spirite*, 1860, pp. 81, 88.

medium to give details about this mode of manifestation. He described how he perceived light, colour, and material objects. He could not see himself in a glass without materialising.¹

He gave assurance of his individuality by testifying to the existence of his psychic body, which was for him (although ethereal) as real as was his material ensowathement, and which was the connection which kept him attached to his sleeping organism.

Another spirit manifested the same year in response to a call. It was that of Mdlle. Indermulhe, deaf and dumb from her birth, who was able to express her thoughts clearly notwithstanding. She was recognised by her brothers by certain characteristic details establishing her identity. Under the title, "The soul on one side and the body on the other," there is an article in the January number of this Review (1860) relating the appearance of a living person in reply to a summons which he had authorised to be made. An interesting conversation took place on this occasion concerning the relative position of soul and body when the former was thus transported to a distance, concerning the ethereal cord, uniting them, and concerning the clairvoyance of the soul thus attached to the body and its inferiority to that of the soul liberated by death. In this case also the soul employed the turns of expression habitual to it in ordinary life.

For further details we must refer readers to the Review we have cited. They can thus assure themselves that these phenomena of the double were a subject for study quite forty years ago, and that there is no reason for making an artificial distinction between them and spiritistic manifesta-

¹ If we compare the above with the account of the engraver given by Dr. Gibier, we shall find in the agreement existing between the two statements, made at an interval of forty years, a strong confirmation of the correctness of the instruction given by the spirits.

tions, because both sets of facts are due to the same agency, that is to the human soul.

The soul of an idiot may be evoked, thus experimental proof is given that the thinking principle is not deranged. It is the organism which is diseased and will not respond to the dictates of the soul, causing a distressing situation, and one of severe trial.¹

M. Alexandre Aksakof has devoted a portion of his book *Animism and Spiritism* to the relation of numerous cases of the manifestation of still incarnate spirits to friends or strangers by spiritistic methods. We will refer to a few of these.²

M. Wsevolod Solowiof, a well-known Russian writer, records that frequently his hand has been seized by some foreign influence, and he then wrote very rapidly, very neatly, but from right to left, so that the message could only be read by holding it to a looking-glass, or by writing on transparent paper.

On one occasion his hand wrote the name "Vera." On inquiries "What Vera?" the family name of a young relative of his was written. Surprised, he inquired with urgency whether it was really his relative who was communicating. The intelligence replied "Yes; I sleep, but I am here, and I have come to tell you that we shall meet to-morrow in the summer gardens." This actually happened without pre-arrangements on the part of the writer. The young girl had, moreover, told her family that in dreams she had visited her cousin, and had told him of their meeting.³

Here, then, is physical proof: the writing of the psychic visitant announced a future event. A few days afterwards

¹ *Ciel et Enfer*, Allan Kardec, p. 474; *Revue Spirite*, 1860, p. 173.

² *Animism and Spiritism*, p. 470, Alex. Aksakof.

³ *Le Livre des Esprits*, Allan Kardec.

a similar occurrence took place with the same persons under like conditions.

Those who wish to be convinced that the spirits of the living do communicate by automatic writing through mediums, although less frequently, should read the accounts given in M. Aksakof's book of Mme. Adelina Fay, of Mr. Thomas Everitt, of Miss Florence Marryat, of Miss Blackwell, and Judge Edmonds.¹ The invisible presence of spirits of the living inhabitants of earth is proved by the same methods as those used to identify the discarnate.

Mrs. Hardinge Britten, a well-known spiritualist writer, in articles published in *The Banner of Light* (November 6th, December 11th, 1875), records an interesting case which happened at the house of a Mr. Cutter, in 1873. A feminine medium began to talk German, although in her normal state the language was unknown to her. The individuality which manifested announced that it was the mother of Miss Brant, a young German lady who was present. Some time after, a friend of the family coming from Germany, brought the news that the mother of Miss Brant, after a serious illness, fell into a prolonged state of lethargy and declared when she awoke that she had seen her daughter, who was in America. She said she had seen her in a spacious room, in company with several persons, and that she had spoken to her. This incident needs no comment.

Although the above-cited examples of the temporary manifestation of the soul apart from the physical body are significant, it is by materialisation that this extra-corporeal human action becomes most evidently objective, producing phenomena, both mental and physical. In spite of much

¹ See *Revue Scientifique et Morale du Spiritisme*, October, 1898, where a case is recorded of a communication made by a spirit during sleep.

controversy, it is now fairly established that the brothers Davenport were not vulgar charlatans: that which led people to suppose them fraudulent was due to the fact that the manifestations were frequently produced by their own psychic part materialised.¹

In occurrences which took place in the presence of Professor Mapes, both he and his daughter testify to the doubled appearance of the arms and sleeves of the mediums. The same things have been observed with other mediums. Mrs. Cox relates a case in which the examination was performed under the most rigorous conditions. A galvanometer was used, by means of which any suspicious movements of the medium could be instantly detected in their effect on the electric apparatus. We will quote from M. Aksakof's account.² In his excellent account of the séance in question, Mr. Crookes says that an entire human form was seen by him and other persons. This is the fact. "When my book was given back to me the curtain was withdrawn sufficiently for me to see the person who held it out to me. It was the form of Mrs. Fay complete—her hair, her face, her dress of blue silk, her arms bare to the elbow, and wearing bracelets ornamented with delicate pearls. At this moment the galvanic current did not register the slightest interruption."

In the experiments made with Eusapia Paladino, various observers have witnessed to materialisations. Dr. Azévédo published in *La Revue Spirite* for 1889 an account of a séance in which the psychic hand of Eusapia produced in full daylight the impression of three fingers.

Colonel Rochas, in his work, *L'Exteriorisation de la Motricité*, publishes the facsimile of a mould of the natural hand of the medium side by side with a photograph of the traces

¹ See *The Brothers Davenport*, by Randolph, p. 154.

² *The Spiritualist*, 1875, p. 151.

left in clay: there is close resemblance between the two. We might add much more to the citations we have made in this chapter, but we must refer those who wish to pursue their researches further to the original authorities. We think we have brought evidence sufficient to support our contention that the action of man is neither physically nor psychically limited by the possibilities of his material organism.

How are these extraordinary phenomena produced? This question is not answered by the instances we have recorded. They enable us to recognise the action of the soul exterior to its material organism, but they do not give us any clue to its mode of exit. The researches of M. de Rochas have shed fresh light on the subject. We will now turn our attention to these researches.

CHAPTER II

THE EXPERIMENTS OF M. DE ROCHAS AND DR. LUYS

THE existence of the psychic enswathement as a constant accompaniment of the spirit is affirmed both by spirit communications and by the statements of somnambulists and clairvoyants, and is confirmed by photographs and materialisations both of discarnate and incarnate spirits. The facts already related bear strong evidence to the reality of this psychic body. This ethereal double inseparable from the spirit is always present in the human body in its normal condition, and there are some recent experiments which afford us an opportunity of experimentally studying this hidden organism.

We have under consideration cases of complete exteriorisation of the human entity, of photographic impression taken of it when almost free, and in a condition nearly similar to that which will be permanent at death. It will be interesting to know in what sort of way this phenomenon may be produced, and the study of this point may at the same time afford us an opportunity of acquiring some notion of the properties of the psychic organism, and of the kind of matter of which it is composed.

An able investigator, M. de Rochas,¹ has succeeded in

¹ *Exteriorisation de la Sensibilité*, published by Chamuel, 5, Rue de Savoie, Paris.

establishing the objectivity of the luminous aura, which Baron de Reichenbach attributed to all bodies whose molecules have a certain orientation.¹ He examined in particular the emanations proceeding from the poles of an electro-magnet, by means of an hypnotised subject, causing him to analyse the lights that he saw with a spectroscope, by which instrument the length of the wave characteristic of each colour can be registered, and he verified this testimony by a counterproof, by means of polarised light. The luminous spaces and dark lines were always in accordance with that which would occur in an analysis of light actually perceived.

The result of these experiments seem to lead to the conclusion that the emanations can only be caused by *vibrations* proceeding from substantial bodies, and transmitted into the surrounding atmosphere; but perhaps we must go further and admit that there are in the externalised current a certain number of particles which have detached themselves from the body itself, for the emanations undulate like flames with the movements of the air.²

The human body, then, may be recognised as emitting emanations of variable colours, according to the subjects. Some see the right side of the body red, and the left violet; and they also see, in gradations of the same colours, the fluidic streams which radiate from the openings in the face. Others see the colours reversed, but they are always the same for the same subject, if the experiment is not too

¹ See *Revue Scientifique*, December 25th, 1897. Mr. Russell announced to the Royal Society that certain metals produce an impression on the photographic plate in darkness, even through a layer of copal varnish, or a leaf of celluloid.

² This current of particles is evidently produced with liquids, we then call it evaporation.

Messrs. Fusieri, Bizio, and Zantédeschi have established the reality of the same phenomena with regard to solids, calling it slow sublimation. See *Essay on Electrical Phenomena of Living Beings*, by Dr. Fergusson, p. 17.

prolonged. In the course of his investigations the able investigator discovered remarkable modifications in the manner in which sensibility operates. Hitherto it has been supposed that its operation is limited by the periphery of the body, but now we are compelled to recognise that it extends beyond this. M. de Rochas makes this statement :—

“I will now continue the study of the variations of sensibility, employing for that purpose the faculties of a subject—A, who has been previously put into the condition in which he perceives exterior emanations¹ and observes what happens when I mesmerise a subject B, who in the waking state possesses a normal cutaneous sensibility.

From the moment when the normal sensibility of B begins to disappear, the luminous enswathement covering his skin, when he was awake, seems to dissolve into the atmosphere, then reappears at the end of a short time as a light mist which little by little condenses, becoming more and more brilliant, until it definitely takes the appearance of a very thin layer, following, at the distance of three or four centimetres from the skin, all the contours of the body.

“If I, the magnetising agent, operate upon this layer in anyway, B experiences the same sensations as if I acted on his skin, and he feels nothing, or almost nothing, if I operate elsewhere than on this layer; neither does he feel anything if someone else, not *en rapport* with the magnetiser, operates.

“If I continue the magnetising process A sees, forming round B, a series of layers equidistant from each other, and separated by an interval of six or seven centimetres (double the distance of the first layer from the skin), and B feels touches, pricks, and burns only on these layers,

¹ We insert the footnote from the French edition in its original form : “M. Luys a fait constater, au moyen de l’ophthalmoscope, que le fond de l’œil du sujet hypnotisé present un phénomène d’éréthisme vasculaire extra-physiologique et que les vaisseaux sanguins y ont presque triple de volume.”

which, succeeding each other, extend sometimes as far as two or three metres, penetrating one another and crossing each other without modifying their form, or at least without doing so appreciably; their sensibility diminishes in proportion to their distance from the body.

“When the process of exteriorisation had been thus discovered it became much easier to continue experiments without the assistance of the clairvoyant A. I ascertained then, by many experiments, that the first sensitive external layer took form generally in the third state, that with some subjects it never appeared at all, and that, on the contrary, with others it was produced under the influence of a few passes, from the moment of the condition of credulity (which is an almost imperceptible modification of the waking state), or even without any hypnotising action at all, as the result of some emotion, some nervous disturbance, or perhaps of some simple variation in the electrical state of the air.

“If it is correct that sensibility is focussed on the concentric external layers, the subject ought to perceive the sensation of contact when two layers are made to touch by approaching the hands to each other; this is what actually occurs. Moreover, if the sensitive layers of the right hand are blended with those of the left, so that they alternate with regularity, a flame passed over the layers will cause a sense of burning to be felt successively and alternately on both hands.”

We will proceed to consider what deductions may fairly be drawn from these interesting experiments. When we examine the sketch of an exteriorised subject, and notice the successive layers, luminous and dark, we are struck with the analogy between this phenomenon and one known in French books of physics as *franges de Fresnel*.

This latter is as follows. If a ray of light is directed upon a screen in a dark room, the luminosity is uninterrupted, but if a second ray identical in character with the

first falls simultaneously on the screen in such a way that the two are partially superimposed, all the region common to both is lined by parallel bands successively luminous or dark. This results from the fact that vibratory movements are liable to interference, that is to say, combinations of waves produce fringes of motion, in which the vibrations are of maximum intensity, and fringes of repose in which the vibrations are nil or of minimum intensity.¹

In M. de Rochas' experiments an analogous phenomenon seems to be produced: the maxima of sensibility are found in the luminous layers, separated from one another by other insensible dark layers.

How is this strange state of things to be accounted for?

We think that the existence of the perispit reveals itself in this phenomenon. The nervous force, instead of spreading out and dissipating itself in the air, is arranged in concentric layers around the body; hence it must be restrained by some force, for if normally it has been

¹ In order to understand this phenomenon it is necessary to have a clear notion of what is meant by a luminous wave.

When a stone is thrown into water we observe that it makes a sort of hole, then that a series of concentric circles are formed immediately around it, which continually increase in size. These circles are formed by slight swellings of the liquid, and the space between two swellings is characterised by slight depressions. When we watch the surface attentively we see that it rises and falls regularly. The liquid elevations may be called waves of condensation, the depression, waves of expansion, both together constitute a complete wave. We observe also that the speed with which the waves propagate is constant, and that the waves are periodic.

If, instead of one stone, two are allowed to fall at a short distance from each other, the circles cross; each point of intersection will receive simultaneously two sorts of movements; the one originating from the first centre of wave movement, the other from the second. If the two motions coincide they join, and form a fringe of repose. In either case there is said to be interference.

The same law prevails for sound and light, except that the undulations are transversal and spherical. From this fact we arrive at this curious conclusion, that sound added to sound produces silence, that light added to light produces darkness, according to the law by which, from two equal forces in opposition, an equilibrium results.

observed to radiate from the extremities of the fingers, as electricity from a point, then it would be dissipated in the atmosphere if there did not exist some enveloping ethereal organism which retains it, when it passes from the physical body.

Analogy permits us to relate this nervous force, whose existence has been demonstrated by Sir W. Crookes, to the other natural forces—heat, light, electricity—which are produced by vibrations of the ether, and which are propagated by wave motions, whose form, amplitude, and number per second vary respectively. In the normal state nervous energy circulates in the body by natural ducts, that is by the nerves, and it reaches the surface by thousands of nerve ramifications which are spread under the skin. But under the influence of magnetism (or mesmerism) the perisprit exteriorises more or less according to the physiological constitution of the subject, that is to say, it radiates around the body, and the nervous force spreads in the ethereal enswathement, and therein propagates its energy in undulatory movements.

It is generally necessary to cause the subject to pass into the state of profound hypnosis to obtain the psychic radiation, for the hypnotiser requires a certain time in which to neutralise partly by the action of the vital force, in order that the perisprit may partially exteriorise. When the liberation of the latter begins, it is because the condition of rapport has been established; in other words, the nervous undulations of the hypnotiser synchronise in their vibrations with those of the subject at that moment, there is interference resulting in the production of layers alternately sensitive and inert.

In short, the phenomenon is perhaps analogous to the fact in physics above referred to. According to this hypothesis, instead of waves of light the undulations are waves

of nervous energy, instead of two sources of light we have the hypnotiser and his subject, and instead of the screen we have the perisprit.

The region to which the zones of sensibility extend is limited by the expansion of the psychic substance; in this way we can study experimentally the ethereal enswathement which has been discovered to us, and which was unknown before the teachings of Spiritualism.¹

It is possible to conceive that when this exteriorisation is more complete, the soul itself may quit the body, and manifest as an apparition; M. de Rochas has verified this experimentally.² In order to confirm this statement, it is necessary to experiment with subjects able to effect the exteriorisation of themselves; this is not impossible, as we have seen by the various examples cited in the preceding pages.

We have seen that phantoms of the living have been heard to speak, which leads us to conclude that they have organs of speech, and a certain amount of vital force, as is

¹ [M. Delanne has himself conclusively shown in an earlier part of this book that, theoretically at least, it was not unknown. He probably means that experimentally and scientifically it was unknown. But we doubt whether even this is a true assumption, and whether we have sufficient grounds for making it. When we remember the marvellous achievements of the ancient world of which we have evidence in the monuments which have been excavated in Egypt and elsewhere, and when we read the definite statements made hundreds of years before the Christian era, and embodied in the teaching of the Hindu philosopher Kapila concerning the existence of the *linga-sharīva*, we question whether we have any reason to assume that this teaching was only hypothetical: since we find that it coincides very closely with the re-discoveries of modern spiritualism, is it not highly probable that these phenomena were verified by the scientific tests available at that time? Kapila so far anticipated modern science as to have asserted the existence of *ākāsha*, an imponderable fluid which fills all space, in other words, the ethereal element now recognised as the vehicle of light. After such a proof of his real insight, who shall venture to say that his affirmations concerning the psychic organism were not as scientifically based as our own? See Note, page 67.—EDITOR.]

² See in *Revue Spirite*, November, 1894, an account of a photograph taken by M. de Rochas and Dr. Barlemont of the body of a medium, with the double.

testified also by the movements of material objects, such as the opening and shutting of doors, the ringing of bells, etc., this force must be drawn from some source; in the cases we have cited it is from the material body that it is probably drawn, which implies that they must be connected with it.

Allan Kardec says that the spirits teach that when the soul is liberated during sleep, or otherwise, it is always connected with the body by an ethereal link. The following experiments corroborate this statement.

In the course of his studies M. de Rochas remarked that when a glass of water is placed across a luminous zone, *i.e.* a zone of sensibility of the exteriorised subject, the layers which are beyond the glass are interrupted, whereas the water in the glass becomes rapidly luminous throughout its mass, and at the end of some time a sort of luminous mist is liberated from it.

Moreover, taking the glass of water and carrying it to some distance, he observed that it retained its sensibility—that is to say, that the subject felt the touches made on the water, although at that distance there were no traces of sensitive layers.

M. de Rochas then sought to discover what substances store sensibility. He found that it was almost always those which store odours; liquids, viscous substances, especially those derived from animals, like gelatine, wax, wadding, stuffs of loose or plushy texture, such as velvet, etc.

“When I reflected,” he says, “that the emanations from the various parts of the body collected principally on those points of the absorbing matter which approached them most closely, I was led to think that I should obtain much more perfect localisation if I could succeed in accumulating on particular spots of this absorbing matter, the emanations

from particular parts of the body which I could observe. As the emanations spread themselves in a manner analogous to light, a lens focussing the image of the body supplied part of what was needful to achieve my object; but I required further some absorbing material upon which to fix the focussed image. I thought that a plate of gelatino-bromide film might answer the purpose, especially if it were slightly viscous.

"Hence began my attempts with the photographic camera, which I will relate, following my notes of experiments:—

"*July 30th, 1892.*—I photographed Mme. Lux first awake, then asleep, but not exteriorised; afterwards asleep and exteriorised, taking the precaution of using in the latter case a plate that I had left for some moments in contact with her body in her belt, before placing it in the apparatus.

"I observed that when I pricked the first plate with a pin Mme. Lux felt nothing, when I pricked the second she felt it slightly, and when I pricked the third she felt it sharply, and this was a few minutes after the operation.

"*August 2nd, 1892.*—Mme. Lux was present. I tested the sensitiveness of the plates which were used on the 30th of July, and which had been developed. The first gave no result, the second but little, the third was as sensitive as on the first day. Wishing to discover to what extent this plate was sensitive, I gave two sharp blows with the pin on the hand depicted in the picture, in such a manner as to tear the film of gelatino-bromide. Mme. Lux, who was two metres distant from me, and could not see what part I pricked, fell back at once with cries of pain. I had some difficulty in restoring her to her normal state; her hand hurt her, and a few seconds afterwards I saw appear on her right hand—the one I pricked in the photograph—some little red marks, whose position corresponded to the pricks. Dr. P——, who was present during the experiment, observed that the epidermis was not broken and the redness was in the skin.

“I observed also that the gelatino-bromide film, which was much more sensitive than the plate beneath it, emitted radiations of maximum and minimum like the subject; these radiations were hardly present at all on the other side of the plate.”

We will not quote further. What we have quoted shows that a fixed connection was established between Mme. Lux and her exteriorised image. From July 30th to August 2nd, in spite of prolonged distance from the subject, the connection was not broken, and all action upon the photograph was transferred to the body in such a way as to leave visible traces. It is legitimate to suppose that the connection is yet closer when the perisprit itself is completely exteriorised, whatever may be the distance between it and the physical body.

The experiments of M. de Rochas have been verified by Dr. Luys at “La Charité,”¹ and by Dr. Paul Joire, who previously alluded to this exteriorisation in his treatise on hypnology, published in 1892, and who quite recently² affirmed that exteriorisation of sensibility is a real phenomenon not at all dependent on oral suggestion, as has been suggested by Dr. Maoroukakis, nor upon mental suggestion; for if the operator is separated from the subject by four or five persons between, the sensation experienced by the hypnotised subject is retarded in accordance with the circumstances, which evidently would not occur if the sensation was produced by mental suggestion on the part of the operator.

The reaction of the liberated perisprit upon the body will now briefly be considered.

The mesmeriser Cahagnet, as we have seen, firmly be-

¹ *Sciences occultes et Physiologie psychique*, Dr. Dupouy.

² *Annales des Sciences psychiques*, Dr. Paul Joire, “De l’exteriorisation de la Sensibilité,” November to December, 1897.

lieved in the possibility of this liberation of the soul. He relates, without being able to explain it, an experience which seems to indicate a material action of the perisprit, combined with auto-suggestion.¹ A certain M. Lucas de Rambouillet was very anxious about the fate of his brother-in-law, who had disappeared from the country twelve years before, after a dispute with his father. M. Lucas resolved to have recourse to the clairvoyance of Adèle Maginot, in order to know if this brother-in-law was still alive. The clairvoyant saw him, and described him so that he was recognised by his mother and his brother-in-law. But at this point the experience becomes complicated. We will quote from the text :—

“That which astonished, not a little, this good woman, as well as M. Lucas, and the other persons present at the séance, was to see Adèle putting her hands before the left side of her face to shelter her from the burning rays of sunshine of that climate, seeming at the same time to be overcome with heat ; but what was more marvellous still was the fact that she had a violent sunstroke, which made all the side of her face, from her brow to her shoulder, a bluish red, whilst the other side remained white. This deep colour only began to disappear twenty-four hours later. The heat was so violent at this time that you could not keep your hand on her. M. Haranger-Pirlat was present, a mesmeriser known for thirty years in this connection.”

Those who knew Cahagnet are sure that he was quite incapable of deceit. We may then accept his narrative, confirmed as it is by an honourable witness.

As an explanation of this case we would suggest that the idea of the intense heat of a Brazilian sun may have been acting as a strong suggestion on the subject, whose psychic

¹ *Arcanes de la vie future dévoilée*, by Cahagnet, vol. ii. p. 54.

part was perhaps not sufficiently dematerialised to be insensible to the heat rays.

There was then, we think, a reaction on the material body of the physical action of the sun, facilitated and probably increased, by the auto-suggestion that in this country the heat is torrid. The transference of an impression received by the psychic organism to the physical body is a phenomenon which has been observed¹ sufficiently often to enable us to divine to some extent the *modus operandi*. And it has been experimentally observed.

M. Aksakof, during an experiment at St. Petersburg, made in the presence of the celebrated medium Katie Fox, observed the transfer of dark smoke from the ethereal hand of the medium to the tips of her material fingers. The latter had not shifted their position; M. Aksakof had placed Miss Fox's hands on a luminous plate in order to assure himself that they did not move, and he had, as an extra precaution, placed his own hands on those of the medium.

There is, then, more than a presumption to support the hypothesis of the existence of the double. In his treatise *Magie pratique*,² Papus relates the case of a Russian officer who, being haunted by the apparition of an individual who was still in the flesh, plunged his sword into it, breaking its head. The wound given to the apparition was reproduced on the physical body, and the victim died the following day of the injury given to the psychic organism.

Dassier³ quotes many such instances from English judicial archives. A certain Jane Brooks, when exterioris-

¹ *Animisme et Spiritisme*, p. 125, Aksakof.

² *Traité élémentaire de Magie pratique*, Papus, p. 184.

³ See *L'Humanité posthume*, by Dassier, p. 64.

ing her double, caused injury to some people against, whom she had a grudge. Having directed her attack against a child, the latter rapidly dwindled away. No one knew to what to attribute the malady till the little one, pointing to a place on the wall, said, "It is Jane Brooks who is there." Some one present gave a blow with a knife in the place indicated, and the child asserted that the woman was wounded in the hand. When Jane Brooks was visited in her house, the wound in her hand was discovered.

In this connection we should note the sentence in which M. de Rochas says: "The image of Mme. de Lux emitted radiations of minimum and maximum intensity." As these are invisible to the normal eye, we observe that it is possible to photograph invisible matter. This helps us to conceive the possibility of spirit photography.

We will now turn to another series of experiments which afford evidence of the existence of the psychic organism. These experiments show the effects produced upon hypnotised subjects by bringing near to them substances in carefully closed bottles. The facts stated by Messrs. Bourru and Burot⁷ are inexplicable by scientific reasoning, for the simple reason that they do not recognise the existence of the perisprit and its psychic properties, and therefore the results obtained by their experiments are incomprehensible by them. Thanks to M. de Rochas' experiments in exteriorisation these phenomena are now more explicable to us. Having taken all precautions to avoid simulation or suggestion, the investigators bear witness to the reality of the following facts.

The globe of a thermometer held at a distance of ten or fifteen centimetres from the subject in the hypnotic sleep,

⁷ *La Suggestion mentale et l'action à distances des substances toxiques et médicament.* Paris, 1887.

produced a sensation of sharp pain, convulsions, and a contraction of the arm; a crystal of potassium-iodide caused sneezing; opium caused sleep; a flask of jaborandi produced saliva and sweat. The same sort of experiences were continued with valerian, cantharides, morphia, ipecacuanha, emetics, scamony, alcohol, and the results obtained were similarly in accordance with their properties. Each medicament, when placed simply near the head and without contact, had the effect it was calculated to produce—that is to say, the physiological result was such as it would have been if the subject had taken it into his organism.

The action of poisons diluted in water was also tried, and this was followed by the same symptoms as would have been exhibited if the patient had taken them in the ordinary way.

Dr. Luys was at first sceptical concerning these phenomena, but was afterwards convinced. He states that ten grammes of cognac contained in a tube hermetically sealed when brought near to the head of the hypnotised subject, caused intoxication after the space of ten minutes. Ten grammes of water (in a sealed tube) produced, after a few minutes, a contraction of the throat, stiffening of the neck; and symptoms of hydrophobia. Four grammes of essence of thyme similarly enclosed, and placed in front of the neck of a hypnotised woman, disturbed her circulation, made her eyes start from the sockets, caused her neck to swell in an alarming manner, and by enervation of the circulation of the neck and face, and organs of respiration, caused increasing disturbance, accompanied by the sound of wheezing of a kind which alarmed the experimenter and obliged him to stop to avoid the possible occurrence of a serious accident.¹

¹ *Le merveilleux et la Science*, by Elie Meric.

Concerning these facts, Dr. Luys thus writes:—

“In the presence of these phenomena, so clear, tangible, definite, which I have frequently witnessed; in the presence of these surprising instances of the effect of actions at a distance on the inert internal organs of patients in whom I have produced nausea and sickness, by presenting to them a vessel containing ipecacuanha, in the face of such facts I do not hesitate to avow that these series of phenomena are beyond being accounted for by natural laws, the result of normal evolution, and that they upset all we think we know concerning physiological action. But these facts exist, they demand observation, and sooner or latter they will serve as the starting-point from which to interpret a great variety of strange phenomena associated with nervous actions.”¹

Doubtless these facts are strange, but not inexplicable, if we recognise the exteriorisation of the perisprit and the magnetic aura as demonstrated. In one experiment of M. de Rochas we observed that sensibility was accumulated in water, and that when this water was acted upon the body was conscious of the actions; it is easily conceivable that other liquids may have a similar capacity, but the resulting sensations would then be in accordance with the properties of the liquids, and the symptoms such as these would produce if naturally applied.

In the experiences above narrated the substances were in flasks hermetically sealed; but the ethereal emanations can penetrate all atomic bodies, and the nervous fluid can penetrate a considerable number. It was only when the medicaments were capable of being assimilated by the latter that these phenomena exhibited themselves.

¹ Dr. Luys, *Phénomènes produits par l'action des médicaments à distance.*

NOTE

In connection with the subject dealt with in this chapter it is of interest to compare the following statement concerning the teaching ascribed to Kapila, known as the Sankhya system of philosophy. The extract is from a note by Cockburn Thompson in his translation of the Bhazavad-Gita.

“From the moment of its emanating from the spiritual essence, and its union with matter, the soul was supposed to be invested with a subtile body which it never quits till the moment of final emancipation, or till the entire dissolution of all matter takes place. This body, called the *linga* or *linga-sharira*, is the vehicle in which the soul is borne from one region to another.”

Cockburn Thompson adds a footnote to the word *linga-sharira*, in which he says: “A refinement into which it is needless to enter distinguishes these terms. The *linga* is that which we have here described, *but is in itself incapable of sensation*,” (the italics are our own) “it is called the *ativáluka*. The *linga-sharira*, called *anushtāna*, is the grosser vehicle of the latter, though more subtile than the actual corporeal body.” In the light of experiments made in exteriorisation of sensibility, and in the light of the facts of modern spiritualism, such facts as have been detailed by M. Delanne in this work, I think that the distinction made by the seers of antiquity between these two terms is significant, and should not be brushed aside as a needless refinement. It remains to be proved whether this *linga-sharira* is not identical with the nervous force which clairvoyants see emanating from the hypnotised subjects, and forming spherical layers round the body, if this again is not identical with the “nerve-spirit,” thus referred to in a communication narrated by Werner, the pastor of Beckelsberg, Stulz: “it is always the soul’s instrument for operating in the external world. And when the soul parts from the body this fine substance accompanies it; for it is as well a part

of the soul as of the body . . . souls quite earthly wrap themselves in it, and give thereby the characteristic form to their spirit. By the aid of this substance they can make themselves seen, heard, and felt by man. They can excite sounds in the atmosphere of earth."¹ Again we find this "nerve-spirit" spoken of by the Seeress of Prevorst, as a "nervous principle of vitality," through which souls are united to the body; which enables them to make themselves heard and felt by man. In the communication to Werner, a careful distinction is made between soul and spirit, the former being said to be united to the latter as body to soul. Here, then, we have from various sources recognition of a substance which is not "linga" or psychic body, but which accompanies it at death as a medium of physical manifestation; a medium which does not always cling to it however, for the seeress tells us that as the spirit progresses it frees itself from this grosser substance. With this agrees the statement made to Mrs. Underwood² by J. P. Mendium writing through her hand: "I am told that all sense perceptions will slowly die out of my new life." It is also in accordance with the indications given by George Pelham, through Mrs. Piper, to the effect that it became more difficult to use the medium for communicating as he advanced; he says: "I am getting farther away from you each time. I am going on. It is too bad in one sense, but it is all right for me."³ It is not improbable that this aura or "linga-sharíra," or "nerve-spirit," lingers for a time in the objects which have been handled or worn by individuals, also, probably, it may cling to the decaying vesture that the soul puts off, and this may account for the fact that Mr. Stainton Moses seems to have got into rapport with spirits by passing their graves, and that a medium often requires to handle some article which has belonged to a departed spirit in order to get into

¹ *Guardian Spirit: A Case of Vision into the Spirit World* (New York, 1847), quoted in *From Matter to Spirit*, by Mrs. de Morgan, p. 132.

² *Automatic Writing*, by Sarah Underwood.

³ *Proceedings*, pt. xxxiii, p. 431.

rapport with it. This necessity is intelligible if the medium by which the spirit can manifest physically is itself a physical substance which emanates from its material body whilst in the flesh, and which still accompanies its psychic body in the first stages of its new life. These facts are worth considering in relation to one another, there are other occurrences of great importance which thus become considerably elucidated.

It is interesting to compare with the above the division of the non-atomic part of each human being into three, as given in the Kabbalah, thus: Every soul is, according to the Kabbalah, composed of (1) Spirit (the highest part); (2) Soul (the seat of good and evil); (3) The cruder spirit which is immediately connected with the body, and is the direct cause of its lower functions and animal life. The Kabbalah is claimed by Jews as an inspired document, Divinely imparted: those who do not take this view of it can yet hardly fail to recognise its abnormal character, and to acknowledge (if they believe in spirit communications at all) the probability that the writer was a medium of high order.—EDITOR.

CHAPTER III

SPIRIT PHOTOGRAPHY

WE have adduced photography as one of the phenomena which testify to the existence of the psychic envelope during the spirit's incarnation, for the photographic camera has depicted the double apart from the material body. The law of continuity which we know rules in nature leads us to the conclusion that if the psychic body can be thus photographed during a temporary separation from the material body, it should be equally capable of impressing the photographic plate after death. It is this which under certain conditions has been effectively attested.

The witness of photography has documentary value of extreme importance, for it demonstrates that the theory of hallucination is not the true explanation of the fact. The sensitive plate is a scientific proof to the survival of the soul after the death of the body, proving also that it retains a real form in space, and that this form is not destroyed by physical decay. The following well attested facts are quoted from *The Miracles of Modern Spiritualism*, by Alfred Russell Wallace, the eminent naturalist.

Spirit photography has been discredited, because in some cases it can be easily imitated. But a little reflection will show that this very facility makes it easy to guard against imposture, since the methods by which fraud can

be perpetrated are so well known. In any case it must be admitted that an experienced photographer, who himself furnishes the plate and superintends the operations or carries them out himself, cannot be deceived in the matter. Another test by which to know whether the face that appears in the photograph is really a discarnate spirit is to discover if it is recognised by the sitter or by any of the family; if it is, the evidence in favour of the reality of the phenomenon is strong. This occurred in the case related by Mr. Wallace.

“On the 14th March, 1874, I went to Mr. Hudson, having been invited to do so for the first and only time, accompanied by Mrs. Guppy, the medium. I expected that if a spirit photograph was produced it would be that of my elder brother, Mrs. Guppy having frequently received messages purporting to come from him. Before going to Mr. Hudson’s I had a séance with Mrs. Guppy, and I had a communication by raps, informing me that my mother would appear on the plate if she could. I sat three times, always choosing my own position. Each time on the negative appeared a second figure with mine. The first represented a male form holding a short sword. The second a person standing apparently at my side, and a little behind me, looking down towards me, and holding a bouquet of flowers. At the third sitting, after I had seated myself and after the prepared plate had been placed in the dark box, I asked that the apparition might come close to me, and the third plate shows the figure of a woman standing close against me, so that her drapery covers all the lower part of my body. I saw all the plates developed, and in each case the figure appeared at the moment when the developing medium spread over it, whilst my portrait did not become apparent till perhaps twenty seconds later. I did not recognise any of these figures on the negative, but when the proofs reached me I saw at the first glance that the third undoubtedly presented a portrait

of my mother, a good likeness both as to feature and expression; it did not resemble her like those taken during her life, it was a somewhat idealised likeness, but it was nevertheless for me quite an unmistakable portrait.

“The second photograph is much less distinct; the eyes are looking down, the face bears an expression different from that of the third, so much so that at first I thought it did not represent the same person. Having sent these two portraits to my sister, she considered that the second resembled my mother more than the third; in fact, that it was a good likeness, although indistinct, whilst the third, though resembling her somewhat in expression, was rather unlike about the mouth and chin. It was noticed that this was partly due to the fact that the photographer had touched up the whites; in fact, when it had been washed it was covered all over with white blotches, but the likeness to my mother had increased. I had not yet recognised the likeness in the second portrait, when some weeks later I examined it under a magnifying glass and suddenly discovered a peculiarity which belonged to my mother’s face, namely, that the lip and lower jaw were unusually prominent.

“The two appearances carry a bouquet of flowers exactly alike. It is worth remarking that whilst I was placing myself for the second photograph the medium said, ‘I see someone, and there are flowers.’”

This portrait was also recognised by the brother of Mr. Wallace, who was not a spiritualist.

When a medium declares that he sees a spirit, invisible to others, indicates the spot, says that it has a form and clothing which the seer describes, and when afterwards the photographic plate confirms these statements in all points, the evidence for the existence of such a spirit in such a spot is undeniable.

We will add a few further examples of these remarkable manifestations. The narrator is Mr. Beattie, of Clifton,

who is thus spoken of by the editor of the *British Journal of Photography*:—

“Anyone who knows Mr. Beattie regards him as a careful and clever photographer, one of the last men in the world to be deceived, at least in all that concerns photography; and he is incapable of deceiving others. Mr. Beattie was assisted in his research by Dr. Thomson, a doctor of medicine of Edinburgh, who has been an amateur photographer for twenty-five years. These investigators experimented in the studio of a friend (not a spiritualist, but who in the course of the experiments became a medium): they employed as medium, a merchant with whom they were closely connected. The whole of the photographic work was done by Mr. Beattie and Mr. Thomson, the other two persons remaining seated at a little table. The photographs were taken in series of three, at intervals of a few seconds from each other, many of these series were taken at each séance. . . .

“There are two other photographs taken like all the others, in 1872, of these the medium described all the phases whilst the plate was being exposed. He first saw, he said, a thick white mist; the proof came out all blurred with white, bearing no trace of any sitters. The other photograph was described in advance, it was said that it should be a cloudy mist with a person in the middle; the proof showed only a white human figure in the middle of a surface almost uniformly cloudy. During the experiments made in 1873, the medium in every case described minutely and correctly the appearances which subsequently should appear on the plate. In one of these there is a luminous star with rays, very large, bearing in the centre a human face fairly visible. It is the third of the three upon which an image appeared and the whole had been carefully fore-told by the medium.

“In another series of three the medium described first as follows: ‘A light behind him coming from the carpet:’ then ‘a light rising on the arm of another person and

proceeding or seeming to proceed from the leg;’ for the third, ‘the same light present, but with a column rising on the table, it was not as far as his hands.’ Then he suddenly cried out: ‘What a brilliant light above, there! Can’t you see it?’ He pointed with his hand. All his words described very correctly what appeared on these three photographs, and in the last the hand of the medium was seen pointing to a white spot which appeared over his head.”

We will add one more interesting example—

“Whilst posing, one of the mediums said that he saw on the background a black figure; the other medium saw a brilliant figure beside the black. In the photograph these two figures appeared, the brilliant one very feebly, the black one much less distinctly; the latter is of giant dimensions, with a massive figure, coarse features, and long hair.”

These experiments were carried out with great trouble and perseverance. Sometimes twenty consecutive attempts gave no abnormal result. More than one hundred were taken, and more than half were complete failures. But the successes obtained were well worth the trouble incurred. They give satisfactory proof (1) of the existence of spirits, (2) of the faculty which certain persons called mediums possess for seeing forms, invisible to others.

The evidence afforded by photography of mediumistic clairvoyance being of great importance, we will cite another fact elucidating this point; it is quoted in M. Aksakof’s work *Animisme et Spiritisme*, p. 67 and following. The incident was related in a letter by Mr. Bromson Murray, published in the *Banner of Light*, January 25th, 1873.

M. Aksakof says concerning him in a note: “He is a well known spiritualist of New York, not belonging to the number of those who give blind credence to all phenomena claiming to be mediumistic; he has formed one of various

commissions who have unmasked fraudulent, so-called mediums." The letter runs as follows :—

"SIR,—During the last days of last September, Mrs. W. H. Mumler of our city (Boston), 170, West Springfield Street, being in a state of trance, during which she gave medical advice to an invalid, suddenly broke off to say to me that when Mr. Mumler should take my photograph, by my side would appear on the same plate the image of a woman, holding in one hand a horn filled with flowers. This woman ardently desired to assure her husband of her survival, and had vainly sought till now an opportunity of approaching him; she thought to succeed by my means. Mrs. Mumler added: 'With a magnifying glass it would be possible to decipher on the plate the letters: "R. Bonner."' I in vain asked if these letters did not stand for Robert Bonner. At the moment when I was sitting for my photograph, I fell into a trance, which had never occurred with me before. Mr. Mumler did not succeed, in spite of all his efforts, in putting me into the position he wished. He could not make me sit straight or rest my head on the support. My portrait was therefore taken in the position shown in the proof, and beside me appears the figure of a woman with the horn and the letters composed of flower-buds, as I had been foretold. Unfortunately I did not know anyone of the name of Bonner. And no one could identify the figure photographed. When I returned into the city I told many people what had happened; one said that she had recently met a Mr. Bonner of Georgia; she wished to show him the photograph. A fortnight afterwards she asked me to call and see her. A few moments later a neighbour entered; it was Mr. Robert Bonner. He told me that the photograph was that of his wife, that the lady had shown it to him, and that he thought the resemblance perfect. Moreover, hardly anyone disputes the likeness between this photograph and a portrait of Mrs. Bonner, taken two years before her death."¹

¹ These portraits are printed for comparison in M. Aksakof's book.

Mr. Bonner obtained the photograph of his deceased wife subsequently in a position which had been previously designated by a medium at New York, who did not know her, or the photographer who resided at Boston.

The journal, *The Medium*, relates (1872) a case of a spirit-photograph obtained whilst the medium announced it:—

At the moment that the plate was about to be uncovered, Mrs. Connant (the medium) turned to the right and exclaimed: "Oh! there is my little Washti!" (a little Indian girl who often manifested through her mediumship), and she held out her right hand towards her. In the photograph the figure of the little Indian is quite recognisable with the fingers of her right hand in the hand of the medium, Mrs. Connant. Thus we have a spirit photographed, which at the same moment was recognised and openly spoken of by the sensitive. This is a further confirmation of the previous experiments with Mr. Beattie.

We might give further examples, but we must limit ourselves to these, referring the reader for others to the works of Mr. Alfred Russell Wallace and M. Aksakof. In a work entitled *Phénomène Spirite*, we find reproduced the photographs of spirits obtained in complete darkness by M. Aksakof, with the assistance of the medium, Eglington; and further on we shall have occasion to refer to the series of photographs taken by Sir William Crookes of a materialised being. We must now turn to another class of phenomena.

MOULDS AND IMPRESSIONS OF MATERIALISED FORMS

Spiritualists have long been familiar with cases of apparitions of the double, and have made a careful study of the various modes of communication between discarnate and incarnate spirits.

Some remarkable experiments have been made, in which impressions have been left upon soft substances, by discarnate beings during séances. Sceptics assert that it is not possible to be sure that the person who sees an apparition has not been merely subject to an hallucination unless some token is left by the apparition, which persists after the image has disappeared.

The following facts meet this objection. Zoellner, the German astronomer, obtained on some sheets of blackened paper, which had been placed between slates on his knees, two impressions, one of a right foot, and the other of a left, without the medium having touched the slates. On another occasion, when the blackened paper was placed on a planchette, the impression of a foot was made on it; it was four centimetres less than that of the medium, Slade. In a vessel filled with flour, the impression of a hand was found, with all the marking on the skin distinctly visible.

We have often drawn attention to the similarity between the apparition in all its features and the person which it is supposed to be; we would observe also that when spirits materialise they seem to have a physical body identical in character with an ordinary material body, for the impressions left by the materialised form are quite like what would be produced by the same members of a living human body.

Professor Chiafa, of Naples, when experimenting with Eusapia Paladino, used the plastic substance employed by sculptors, and obtained in that an impression of a spirit face. When a cast was taken from this impression he found himself in possession of a fine man's head with a melancholy expression.¹

¹ See *Revue Spirite*, 1887, p. 427. Also the experiments of Dr. Vizani-Scozzi, with Eusapia Paladino, as recorded in *Revue Scientifique et Morale du Spiritisme*, September and October, 1898.

In America similar results have been obtained, and a new means has been discovered by which to get impressions of apparitions. When paraffin is poured into hot water it rises to the surface. Spirits have been asked to dip the part of which an impression is to be given into this, and to dematerialise when the covering is dry, thus a perfect mould of the apparition is obtained. All that is necessary is to pour plaster into it, in order to get a permanent cast of the impression. We will give an account of one of these experiments, as recorded by M. Aksakof.¹

“To complete the record of the experiences of M. Reimers, I will add the account of a séance which took place at Manchester, April 17th, 1876, published in the *Spiritualist* of May 12th; a German translation appeared in *Psychische Studien*, 1877, pp. 550-553. Among the five witnesses Messrs. Marthèze, Oxley, and Reimers are personally known to me as thoroughly worthy of credence.

“We, the undersigned, certify hereby the following facts which occurred in our presence in the house of M. Reimers, April 17th, 1875. We carefully weighed $\frac{3}{4}$ lb. of paraffin, put it into a basin, and poured boiling water upon it, which soon melted it. If a hand is plunged several times in the liquid, a deposit of paraffin is formed upon it which, when cooled, forms a perfect mould. This vessel, as well as another containing cold water, was placed in a corner of the room. Two curtains, six feet by four, suspended from curtain rods, formed a square cabinet, having at each end small openings; the wall being detached from the adjoining house, and the cabinet almost filled by the furniture, the existence of a trap-door is not admissible, the floor also was covered with chairs, etc.

“A lady friend, endowed with the mysterious power called mediumistic, was enveloped in a net covering her head, her arms and hands, the riband passing through the

¹ *Animisme et Spiritisme*, Aksakof.

loops was drawn as tight as possible, then knotted ; also a bit of paper was inserted, which would have fallen if the knot had been undone. All those present agreed that it was impossible for the medium to free herself *alone*, without being discovered. In this condition she was led into the corner of the cabinet which, except for the chair, the bookshelf and the vessel was quite empty. There was nothing else *visible* near these objects, which we examined in the full light of the gas.

“The room was closed ; we lowered the gas, but it was still possible to distinguish something in the room, and we sat down at a distance of four to six feet from the curtain. After some time passed in singing and music a figure appeared at the opening in front and moved to the other, wearing a beautiful and brilliant crown, white headdress, and round the neck a black riband, from which hung a gold cross. These things were distinctly visible by all the witnesses. Soon after another feminine figure appeared also with a visible crown, and was seen at the same time as the other, rising above the cabinet towards the ceiling ; she gracefully saluted those present. A strong masculine voice issuing from the cabinet announced that they would attempt to make a mould. Then the first figure appeared again at the opening, making a sign to Mr. Marthèze to approach and shake hands ; she took the ring from his finger, and at the same time Mr. Marthèze saw the medium in the opposite corner enveloped in the net. The figure vanished rapidly in the direction of the medium. When Mr. Marthèze had again seated himself the voice from the cabinet asked which hand we desired, and shortly after Mr. Marthèze was again summoned to the opening to receive the mould of a left hand ; upon inspecting it the ring was discovered on one of the fingers of the mould. Mr. Reimers was then called, and similarly received the right hand, which was destined to be sent to some scholarly friends at Leipzig as had been previously arranged. After this the medium was heard to cough ; her cough had been silent the whole time (more than an hour). The cough

raised fears of failure, since at first the fits of coughing had been very violent. When she came out of the cabinet we examined the knots, etc., and we found everything in the same condition as before. We carried away all the paraffin remaining in the basin, and weighing it with the moulds, we found it weighed a little over three-quarters of a pound, the slight excess being due to the water which adhered to the paraffin, as was proved by shaking it off. The proportion of water quite accounted for the difference. This concluded our experiment. The hands obtained differ considerably from those of the medium in every respect, but they all alike show some little marks (very easily seen under a magnifying glass), characteristic of a small hand which has often given us moulds under the same experimental conditions.

“Signed—

“J. N. TIEDMAN MARTHÈZE, Palmyra Square, Brighton.¹

“CHRISTIAN REIMERS, 2, Ducie Avenue, Oxford Road, Manchester.

“WILLIAM OXLEY, 65, Burwen Road, Manchester.

“THOMAS GASKELL, 69, Oldham Road, Manchester.

“HENRY MARSH, Birch Cottage, Fairy Lane, Bury New Road, Manchester.”

All precautions were taken by the experimenters to guard against causes of error on their part or on that of the medium. Experiences such as these frequently repeated have resulted in obtaining hundreds of casts reproducing various portions of materialised forms of incarnate beings of all ages and sexes. In all cases the results are similar to such as would be obtained by a cast taken of a still incarnate being.

M. de Bodisco,² Chamberlain of the Czar, published

¹ [Probably a misprint in the French edition for Brighton?—EDITOR.]

² *L'Initiation*, No. February, 1883; also *Traits de Lumière*, published by Chamuel, Paris.

curious cases of materialisation with the medium Mdle. K——. He writes thus:—

“I do not hesitate to affirm that the astral or psychic body is the most important body in nature, in spite of the persistence with which experimental scientists ignore it. The body is governed by laws, the study of which would bring light and comfort to many sorrowing hearts, who desire actual proof of a future life. This body constitutes the only part of the human organism which is *imperishable*; it is the *zoo-ether*, or primordial matter, or vital force.”

M. de Bodisco has taken four photographs, showing various degrees of materialisation, the astral or psychic appearance surrounding the body of a medium, and the condensed form showing only the head, the rest of the figure seeming to be draped in a kind of gauze. Beside the form is visible that of the medium in a sort of lethargy, reclining in an armchair.

THE STORY OF KATIE KING

To see a living being appear in bodily form is certainly one of the most extraordinary and startling phenomena; to observe her talking, walking, writing, and then to see her disappear either instantaneously or by degrees, this is, indeed, an arresting evidence for survival, and seems to strain the powers of belief so far that it requires irrefutable physical proof, if it is not to be classed by the incredulous as due to fraud or hallucination. There exist, however, a fair number of observations made by men possessed of impartiality and calm judgment, and sufficiently competent observers to place the reality of these facts upon a solid basis.

M. Aksakof, in the presence of the medium Eglinton, conducted a series of experiments in which the most detailed precautions were taken, and he obtained results quite indisputable from the scientific point of view.

As we have so much material to deal with, we must, with regret, content ourselves by merely referring the reader to the works in which these experiments are described,¹ and proceed to give some details, which are not widely known, respecting the celebrated Katie King, whose existence has been placed beyond dispute by the investigations (which have become classic) of Sir William Crookes, published in his book, *Researches in Spiritualism*.

These details are gathered from the works of Epes Sargent, which appeared in Boston, 1875.

Many people who have no extensive acquaintance with the literature of spiritualism suppose that the appearance of Katie King was only investigated by Sir William Crookes. In this they are mistaken, for there exist a great many testimonies relative to the manifestation of this spirit, emanating from witnesses well known in the literary and scientific world. Katie's materialisations were no new occurrence when the celebrated chemist undertook to examine and test the mediumship of Miss Cook. Great mediums are rare, and their power does not develop at once: a certain time is required for the production of physical phenomena, both on the part of the medium and of the controlling spirit, who has to practise for a long time in order to manipulate the subtile fluids with precision. Miss Cook, in 1872, was sixteen years of age; she had seen spirits and heard voices from her infancy, but as she was the only one who could affirm these facts, her parents did not believe her accounts of what she saw. After attending some mediumistic séances, however, she was told that she was a medium, and that she would get strong manifestations. Mr. and Mrs. Cook were opposed to her developing as a medium at first; they ultimately

¹ See *Animisme et Spiritisme*, Aksakof; *Essai de Spiritisme Scientifique*, Moetzer; *Après la mort*, Leon Denis; *Psychisme Experimental*, Erny.

decided, however, to yield to the desire of the invisible communicators, and it was then that the most striking phenomenon occurred.

Mr. Harrison related in his journal, *The Spiritualist*, a curious incident which occurred April 21st, 1872:—

“Suddenly raps were heard on the window panes; the shutters and windows were opened, but nothing was discovered. A spirit voice then was heard saying: ‘Mr. Cook, you must clear the drain if you don’t wish the foundation of your house to be damaged. The drain is stopped up.’ Much astonished, he immediately caused it to be examined. It was true! It had been raining, and the court of the house was full of water which had overflowed. No one had known of this accident before it had been communicated by the spirit in this remarkable way.”

In the course of the development of Miss Cook a series of phenomena were produced, and finally the materialisation of Katie King. The following is an account of the first séance in which she appeared:—

“Up to this time the séances were all held in the dark. Mr. Harrison wished to alter this condition, and made several attempts at Mr. Cook’s house with different kinds of light. He obtained a phosphorescent light, and by means of this light it was possible to see what passed during the otherwise dark séance. On April 22nd, 1872, Mrs. Cook, the children, the aunt, and a servant met, and Katie King partly materialised. Miss Cook was not asleep, as is evident from the following letter addressed to Mr. Harrison the next day:—

“During the afternoon Katie King said to us that she would try and produce some phenomena if we would make a dark cabinet with curtains. She told us that we must give her a bottle of phosphorescent oil, because she could not get the phosphorus that was necessary from my body, because my mediumship was not sufficiently developed; she wished to throw light on her face to make herself visible.

“Delighted with the idea, I made the necessary preparation. We were ready at half-past eight yesterday evening; my mother, my aunt, the children, and the nurse sat outside on the staircase. They left me alone in the dining-room. I was very frightened. Katie showed herself at the opening of the curtain; her lips moved, and at last she was able to speak. She talked with mamma for a few minutes; everyone could see her lips move. As I could not see her clearly from where I was, I asked her to turn towards me. The spirit answered, “Certainly I will.” Then I saw that only the upper part of her body was formed as far as the bust, the other part was like a vaguely luminous cloud.

“The spirit of Katie then, after a few moments of waiting, brought some fresh ivy leaves; there were none like them in our garden. Then appeared outside the curtain an arm and a hand holding a luminous bottle. A figure appeared, the head covered with white drapery. Katie placed the bottle close to this figure, and we saw all distinctly. She remained about two minutes, then she disappeared. The face was oval, the nose aquiline, the eyes bright, and the mouth very pretty. Katie told mamma to look well at her, for she knew that she looked sad. For my part, when the spirit approached me, I was greatly impressed and too much affected to speak or move. The last time she appeared at the curtain she stayed five minutes and charged mamma to tell you to come here one day this week . . . Katie King closed the séance by invoking God’s blessing upon us. She showed pleasure at having been able to manifest to us.”

Mr. Harrison being thus invited by Katie went on the 25th April; the second materialising séance took place in his presence and he made interesting notes, which were published in his journal, *The Spiritualist*. We will give a few extracts:—

“A séance took place, April 25th, at Mr. Cook’s house in my presence. The medium, Miss Cook, was seated in a dark cabinet. A scratching sound was heard at intervals;

Katie had hold of a light substance, which she had fabricated, with which she was trying to collect round the medium the necessary forces for complete materialisation. She rubbed the medium with the tissue which she held. The following conversation took place in a low voice between the medium and the spirit:—

“Miss Cook: ‘Go away, Katie; I don’t like to be rubbed like that.’

“Katie: ‘Don’t be silly. Take off what is on your head and look at me.’ (She continued to rub.)

“Miss Cook: ‘I don’t like it. Leave me alone, Katie! I don’t like you; you frighten me.’

“Katie: ‘You are silly.’ (She went on rubbing all the time.)

“Miss Cook: ‘I won’t be used for these manifestations, I don’t like them; let me alone.’

“Katie: ‘You are only my medium, and a medium is simply a machine which the spirits use.’

“Miss Cook: ‘Well, if I am only a machine, I don’t like to be frightened so. Go away.’

“Katie: ‘Don’t be troublesome.’”

It is evident from the above conversation that the apparition was not the double of the medium, for the conscious will of the girl was in complete opposition to that of the apparition. Mme. D’Espérance (another celebrated medium)¹ determined not to go into trance during the manifestation, and she succeeded in not doing so, which showed also the independence of the psychic individuality during the manifestation. Mr. Harrison saw the phenomenon develop in the séance which followed, of which he thus writes:—

“The face of Katie appeared to us with all her head draped in white, in order, she said, to prevent the force from dissipating too fast. She told us that only her face was materialised: everyone could see her features distinctly. It was noticed that her eyes were shut. She

¹ *Shadow Land*, by Mme. D’Espérance.

appeared for half a minute, then disappeared. Afterwards she said to me, 'Willie, see me smile, see me speak'; then she exclaimed, 'Cook, give more light.' This was promptly done, and each one could see the face of Katie brilliantly illuminated; she was young, pretty, happy, with bright eyes, somewhat mischievous. Her face no longer looked dull or uncertain, as the first time she appeared on the 22nd April, 'because,' said Katie, 'I know better what to do.' When Katie's face was seen in full light her cheeks seemed of natural colour. Everyone exclaimed, 'Now we see you perfectly!' Katie showed her satisfaction by bringing her arm outside the curtain and rapping with a fan (which she found within reach) against the wall."

The séances continued with success, Katie King's power increased more and more, but for some time she only allowed a faint light whilst she materialised. Her head was always surrounded with white veils, because it was not completely formed, in order to avoid using so much force and thus fatiguing the medium. After a good many séances, Katie succeeded in appearing in full light, her face uncovered, with arms and hands.

At this time Miss Cook was almost always awake during the visits of the spirit; but sometimes, when the weather was bad or other conditions were unfavourable, Miss Cook went to sleep under the spirit's influence, which increased the power of the latter and prevented the mental activity of the medium from disturbing the magnetic forces. At last Katie did not appear without the medium being entranced. A few séances took place to obtain the appearances of other spirits; but these had to be held in very little light, and they were less perfect than those in which Katie appeared; however, it was possible to affirm the appearance of spirits whose identity has been well proved. We shall presently note the evidence supplied by Miss Florence Marryat, a well-known writer.

In a séance which took place January 20th, 1873, at Hackney, her face changed, and she turned from white to black in a few seconds ; this happened several times following. In order to show that her hands were not mechanically moved she made a cut in the curtain, which appeared torn. In another séance (March 12th), in the same place, Miss Cook's hands were tied with fastenings which were sealed with wax. Katie King then appeared, at a certain distance in front of the curtain, with her hands quite free.

It is only after long experiments, imperfect at first and gradually improving, that the spirit of Katie King acquired sufficient force to show herself freely in full light, in human form outside and in front of the dark cabinet before a circle of astonished spectators. From this moment more severe conditions were enforced, and it was only after having made observations, with all possible precautions, that Mr. Benjamin Coleman, Dr. Gully, and Dr. Lexton affirmed the reality of these extraordinary manifestations. Many photographs of Katie King were taken by magnesium light ; she was completely materialised, standing in the drawing-room, under very strict conditions. When the mediumship of Miss Cook began, Mr. Charles Blackburn, with wise liberality, took the precaution of securing her maintenance by a donation. He acted thus in the interests of science, *so that all these séances of Miss Cook's were given gratuitously.*

THE FIRST PHOTOGRAPH OF KATIE KING

In the spring of 1873 many séances had taken place with the object of obtaining photographs of Katie. On the 7th of May four photographs were taken successfully ; one has been engraved. Mr. Harrison says that the print gives an inadequate idea of the photograph ; that in it all the features are more delicate and beautiful, and that there is a

dignified expression in the quasi-ethereal face which is missing in the reproduction.

The photographic experiments have been well described. The document describing them is signed with the following names: Amelia Corner, Caroline Corner, Mr. Luxmore, G. Tapp, W. Harrison. These are the precautions that were taken at the beginning of the séance. Mrs. Corner and her daughter had accompanied Miss Cook into a room and had asked her to undress herself that they might thoroughly examine her clothes. A big grey cloth cloak was put on to her instead of her dress, which she had taken off; then she was taken into the séance room. Her wrists were fastened firmly with tape. The knots were examined by those present, and the ends of the tape were sealed. The cabinet was examined everywhere; then Miss Cook went in and sat down. The tape that fastened her was passed through a ring fixed to the carpet, then under the curtain, and the end was attached to a chair outside the cabinet. In this way, if the medium had moved, it would have been at once perceived.

The séance began at six o'clock in the evening, and lasted about two hours, with an interval of half an hour. The medium went into a sleep as soon as she sat down in the cabinet, and a few moments afterwards Katie appeared and advanced into the room. Mrs. Cook was also present at this séance with two young children, who much liked talking with the spirit.

“Katie was dressed in white; on this evening her dress was low in the neck and her sleeves very short, so that her beautiful neck and finely formed arms could be seen and admired. The coiffure which always surrounded her head was lightly pushed back, showing her chestnut-coloured hair. Her eyes were big and shining; they were grey or deep blue. Her complexion was clear and rosy, her lips

were coloured; she seemed very living. Seeing our pleasure in thus looking at her, Katie made further efforts to let us have a good séance. When she had ceased to sit before the camera, she walked up and down talking with everybody, making remarks about those present, the photographer and his arrangements, quite at her ease. Little by little she advanced nearer to us, getting bolder. Katie leant on the shoulder of Mr. Luxmore whilst she was being photographed; she even held the lamp once to throw more light on his face.

“She allowed Mr. Luxmore and Mrs. Corner to pass their hands over her dress to assure themselves that she only wore one garment. Then Katie began playfully to tease Mr. Luxmore—she tapped him on the cheek, pulled his hair, and took his eye-glass to look at the people in the room. The photographs were taken by magnesium light; the rest of the time the room was lighted by one candle and one little lamp. When the plate was carried away to be developed, Katie ran a few steps behind Mr. Harrison to see it developed.

“Another curious thing happened that evening. At the moment when Katie was resting before the cabinet waiting to sit for the photograph, at the upper opening a large man’s arm was seen to appear bare to the shoulder and moving his hands. Katie turned and reproached the intruder, saying that it was very wrong for another spirit to come and disturb everything when she was sitting to be photographed, and she ordered him to retire as quickly as possible. Towards the end of the séance Katie said that her power was going; she was beginning to melt away. Her power had grown so weak that the light which penetrated the cabinet into which she had withdrawn seemed to dissolve her; she was then seen to vanish, having no body at all, her neck touching the ground. The medium was all the time tied as at the beginning.”

This last statement should be specially noted, for it shows that the apparition could not be a puppet nor the medium in disguise.

Florence Marryat also describes a similar vanishing scene.¹

“Katie was also asked on one occasion why she could not appear in a stronger light (she only allowed one gas-burner to be lit, and that one had to be much lowered). The question seemed to annoy her much. She replied, ‘I have often told you that I could not bear the intensity of a great light. *I do not know why* it is impossible for me, and if you doubt my words light up, and you will see what will happen. I warn you, however, that if you test me thus, I cannot reappear among you; so choose.’ Those present consulted and determined to attempt the experiment and see what would happen. We wanted to decide, once and for all, whether more light interfered with the phenomena of materialisation. Katie was told of our decision, and consented to our making the attempt. We afterwards learned that we had caused her much suffering.

“The spirit Katie stood up before the wall of the room; she stretched out her arms awaiting dissolution. The three gas-burners were lit (the room was about sixteen feet square).

“The effect produced on Katie was extraordinary. She only withstood it for an instant, then we saw her melt under our eyes, like a wax doll before a great fire. The eyes sunk into their sockets, the nose disappeared, the brow seemed to sink into the head. Then her limbs vanished, and her whole body disappeared like a building that crumbles away. Nothing remained but her head on the floor and a little white drapery, which disappeared as if it had been suddenly fired upon. We remained for a few minutes with our eyes resting on the place where Katie had ceased to appear. Thus ended this memorable séance.”

It is evident that Katie King gained more power after a while, for after this Sir William Crookes took more than forty photographs of her by means of electric light.

¹ *There is no Death*, F. Marryat.

Of course, the occurrence of such extraordinary phenomena was vigorously denied by the incredulous. Even among spiritualists there was much controversy about the matter; the experiments and the statements of Sir William Crookes have, however, absolutely confirmed the existence of Katie King. We refer the reader to the published works of this renowned chemist for full details; but we will quote certain passages from Sir W. Crookes' book, *Researches in Spiritualism*, which indicate strongly that the apparition of Katie bore all the appearance of an anatomically constructed living being.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference."

(This meets the objection so often made that the apparitions photographed at spiritualist séances are only the double of the medium.)

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her mobile features, now overshadowed with sadness, when relating some of the bitter experiences of

her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them with recounting anecdotes of her adventures in India?

“Having seen so much of Katie lately, when she had been illuminated by the electric light, I am enabled to add to the points of difference between her and her medium, which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook’s face are absent on Katie’s. Miss Cook’s hair is so dark a brown as almost to appear black; a lock of Katie’s which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

“On one evening I timed Katie’s pulse. It beat steadily at 75, whilst Miss Cook’s pulse a little time after was going at its usual rate of 90. On applying my ear to Katie’s chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook’s heart when she allowed me to try a similar experiment after the séance. Tested in the same way, Katie’s lungs were found to be sounder than her medium’s, for at the time I tried my experiment Miss Cook was under medical treatment for a bad cough.”

The materialised form thus manifests not only an exterior like that of a normal body, but appears to have a similar anatomic structure.

An account of the last appearance of Katie King was given in *The Spiritualist*, May 29th, 1874.¹

¹ [With regard to this publication of Sir William Crookes’, Professor Charles Richet made the following statement in an address read in Westminster Town Hall, 1899:—

“In my servile respect for the classic tradition I mocked at what was called Spiritism; and after reading the astounding statements which Mr. Crookes had published, I allowed myself—and here do I publicly beg his pardon for it!—to laugh at them as heartily as almost everyone else was

Among the spectators were Miss Florence Marryat, Mr. Tapp, Professor William Crookes, and the servant Mary.

“At 7.23 p.m. Mr. Crookes conducted Miss Cook into the dark cabinet, where she lay down on the floor, her head resting on a cushion. At 7.28 Katie was first heard to speak, and at 7.50 she appeared outside the curtain in her complete form. She was dressed in white, with short sleeves and neck. She had long auburn hair, golden tinted, falling in ringlets on either side of her head and right down her back. She wore a long, white veil, which was only drawn over her face once or twice during the séance. The medium’s dress was pale blue merino. Almost throughout the séance Katie remained standing; the curtain was pushed to one side, and all could distinctly see the medium asleep, her face covered with a red shawl to shield her from the light. She had not altered the position which she had at the beginning of the séance, which was held in bright light. Katie spoke of her approaching departure and accepted a bouquet which Mr. Tapp had brought for her, as well as some lilies tied together, which were given to her by Mr. Crookes. Katie suggested to Mr. Tapp to unfasten the bouquet, and to place the flowers before her on the floor; she then sat down, Turkish fashion, and asked us all to do the same around her. She then distributed the flowers and made a little bouquet, round which she wound a blue riband.

“She also wrote farewell letters to one or two of her friends, and signed them Annie Owen Morgan, saying that that was her real name during her earth-life. She also wrote a letter to her medium, and chose for her a

doing. But now I say just what my friend Ochorowicz says in the same matter; I beat my breast and I cry, *Pater, peccavi!* How could I suppose that the savant who has discovered thallium and the radiometer and foreshadowed the Röntgen rays, could commit gross or inexplicable blunders, or allow himself to be duped for years by tricks which a child could have exposed.”

See *Proceedings S.P.R.*, July, 1899, to be obtained from the office, 20, Hanover Square, W.—EDITOR.]

rosebud as a farewell gift. Katie then took some scissors, cut a tress of her hair, and gave each one a good piece. She then took Mr. Crookes' arm, walked round the room, and shook hands with everyone. Katie sat down again and cut several pieces of her dress and veil, making presents of them. Seeing such large holes in her dress, and whilst she was seated between Mr. Crookes and Mr. Tapp she was asked if she could repair the damage, as she had done on other occasions. She then shoved the cut part into the light, struck a blow on it, and instantly the part was as complete and neat as before. Those who were near her examined and touched the fabric with her permission; they affirmed that there existed neither hole nor cut, nor any part mended, in the stuff in which before they had seen holes many inches in diameter.

"After this she gave her final instructions to Mr. Crookes and other friends concerning their conduct in relation to future manifestations which she promised should be given through the medium. These instructions were noted with care and given to Mr. Crookes. She then seemed weary, and said sadly that she wished to go, that her force was diminishing; she reiterated her adieux to all most affectionately. Those present thanked her for the marvellous manifestations that had been given to them by her.

"Whilst directing upon her friends a grave and thoughtful gaze she let the curtain fall, and ceased to be seen. She was heard awaking the medium, who begged her with tears, to remain yet awhile; but Katie said, 'My dear I cannot; my work is done. God bless you!' and we heard the sound of her farewell kiss. The medium then came out to us much exhausted and distressed."

We see that Miss Cook, who was at first reluctant, became much attached to her invisible friend. Katie said that she could not in future either speak or show her face; that the three years during which she had been carrying out these physical manifestations had been years of suffer-

ing in expiating her sins; that she had now resolved to rise from henceforth to a higher degree of spiritual life; that she could only correspond with her medium by automatic writing at long intervals, but that this medium would always be able to see her clairvoyantly.

THE CASE OF MRS. LIVERMORE

The apparitions of Katie King have been so numerous and so frequently observed that it seems to leave no room for doubt that the manifestation is that of an actual spirit; but as she said that she lived formerly on earth under the name of Annie Morgan, in the reign of Charles I., it has not been possible to identify her. In the case of Estella, however, who died 1860, we have, in the opinion of M. Aksakof, the most conclusively proved case of identity that it could be possible to find in a materialised manifestation. Estella appeared to her husband, Mr. Livermore, whose name has already appeared in connection with Katie King's materialisations.

The detailed circumstances may be found in the *Spiritual Magazine*, 1861, in articles by Mr. M. B. Coleman, who received them direct from Mr. Livermore, the account has since been published as a separate article under the title "Spiritualism in America"; and also in the book, *The Debatable Land*, by Dale Owen, who gathered the account from Mr. Livermore's manuscript.

The materialisation of the same figure continued for five years, from 1861 to 1866, during which time Mr. Livermore had 388 séances with the medium Katie Fox, which he made notes of in his journal. They took place in complete darkness. Mr. Livermore was often alone with the medium, whose two hands he held during the séance. The medium was all the while in a normal state and conscious of what passed.

The materialisation of the figure of Estella was gradual; her husband did not recognise her until the forty-third séance, by means of an intense light, the origin of which was a mystery and which accompanied the phenomenon, and was directed by another figure who assisted in the manifestation. The second apparition called itself Franklin.

After this the apparition of Estella became more and more complete, and could at last be seen by the light of a lantern carried by Mr. Livermore. The figure could not speak, except a few words, but the intellectual phenomena which accompanied the manifestation were of a less transitory nature, which gave them additional value. We refer to the numerous communications in writing made by Estella. They were all, to the number of one hundred, received on cards, which Mr. Livermore brought and marked himself. Whilst the apparition wrote Mr. Livermore, holding the hands of Katie Fox, could see perfectly the hand and all the figure of the writer. The handwriting of these communications is a perfect reproduction of that of Mrs. Livermore. In a letter from Mr. Livermore to Mr. M. B. Coleman, in London, we read :—

“We have at last just obtained some letters dated. The first of these, that of Friday, 3rd May, 1861, was written very carefully and very correctly, and the identity of the style of writing with that of my wife has been categorically proved by minute comparison. The style of writing of the spirit is, to me, positive proof of the identity of the writer, even putting aside the other proofs still more conclusive which I have obtained.”

Later, in another letter, Mr. Livermore adds :—

“Her identity has been established in a manner which leaves no doubt; first by her appearance, then by her writing, and finally by her mental characteristics, without speaking of other proofs which would be conclusive in

ordinary cases, but which I have not taken account of except as supporting evidence."

The testimony of Mr. Coleman confirms that of Mr. Livermore, and specimens of the writing of Estella during her earth-life and after her death were published in the *Spiritual Magazine* in 1861. Handwriting is certainly satisfactory proof of the identity of the materialising personality, for it is a sort of transcript of character, which is faithfully expressed by orthography. Besides these material and intellectual evidences we find another in the fact that Estella wrote several messages in French, a language quite unknown to the medium. This is what Mr. Livermore says on this point:—

"A card which I had brought myself was taken from my hand, and after a few moments it was visibly restored to me; and I read on it a message admirably written in good French. My wife knew French very well, she both wrote and spoke it correctly, whilst Miss Fox had not the least notion of it."¹

M. Aksakof, so careful in regard to evidence, writes:—

"We find here a double proof of identity; it is evidenced not only by the fact that the handwriting resembles in all particulars that of the deceased, but also in the language unknown to the medium. The case is extremely important, affording us an *absolute proof of identity*."

The manner in which the manifestations of Estella ceased is very similar to the last appearance of Katie. We read in Dale Owen's work:—

"It was at the 388th séance, April 2nd, 1866, that the form of Estella appeared for the last time. Since that date Mr. Livermore has never seen the well-known figure, although up to the present time (1871) he has continued to receive many messages full of sympathy and affection."

¹ *Le Spiritualisme en Amerique*, p. 34.

It seems to us that the fact of survival is abundantly evidenced by these suggestive manifestations. The most daring scepticism will find in these facts a *pièce de résistance* not easily to be set on one side; they bring with them the assurance that this life beyond death, which various occurrences and considerations have rendered highly probable, is indeed a certainty, strongly and conclusively attested.

RÉSUMÉ

In the short sketch of various lines of evidence which we have been able to lay before the reader, we have scarcely produced more than one instance of each type of manifestation. We should like to have given many more, but those who care to do so can easily refer to the works we have quoted, and assure themselves that there are abundant authentic instances of apparitions of the living and the dead. The greater part of these emanate from persons absolutely worthy of credence, having no interest to serve, and their affirmations have been carefully examined and sifted by prudent and impartial men of intelligence; but even supposing that some of these examples were unreliable or even false, there would yet remain a sufficient number of reliable cases to establish the certainty of the existence of the psychic counterpart of human beings, and the survival of the soul after death.

In almost all cases of spirits manifesting at a distance from the body it has been easy to prove that this took place during sleep.¹ The reality of the intelligent and determining spirit and its distinct existence independent of the organism are corollaries deducible from the phenomenon. It is not possible to explain this psychological

¹ [There are, however, well authenticated instances in which the apparition of a still incarnate entity has occurred when the latter was not asleep.—EDITOR.]

phenomenon by brain-action merely, because according to the theories of science sleep is characterised by the suppression of psychic activity.¹

The ego which is transferred to another place is not an incorporeal substance; it is a well-defined being, having an enswathement which reproduces the characters of the body; and when it manifests it is owing to this absolute similarity to the body of flesh that it is recognisable.

The degree of materiality of the perisprit is variable. Sometimes it is seen simply as a white mist, which delicately indicates the outline of the features; at another time it has a very clear outline, and seems to be a living portrait; and at another stage it manifests with all the semblance of reality; and it is evident that it is sufficiently tangible to exert physical action upon inert matter and to indicate the existence of an internal organism like that of an incarnate being.

The intensity of the manifestation is uninfluenced by the distance between the exteriorised psyche and the body, as we have seen in various examples.

That this psychic body, which only manifests its existence independent of the body under rather rare circumstances, is nevertheless present normally in the body may be fairly deduced from the experiments in exteriorisation of sensibility and the action of mediums at a distance.

The continuity which exists in nature forces us to recognise the connection between the action of the soul disembodied entirely, and the soul exteriorised temporarily. Thought-transference (called telepathy), partial exteriorisation, and the phenomenon of the double, form a connected

¹ See "Le Neurone et les Hypothèses histologiques sur son mode de fonctionnement. Théorie histologique du Sommeil," an article by Dr. Pupin, quoted by Dr. Gyel in his book, *L'Être subconscient*.

chain of experiences showing various degrees of psychic manifestation.

Although generally the evidence for the appearance of the psyche of a still incarnate individual is sufficiently well established to be convincing, yet proof positive in these cases seems unattainable; the rarity of the occurrence and the fact that it occurs spontaneously have made it impossible to test the phenomenon by thoroughly scientific methods. This is not the case when the apparitions occur at spiritualist séances, where they are expected. At these all precautions may be taken to verify the objective character of the phenomenon.

Photography is one of the best tests we can have. The theory that the apparition is produced by a weak brain which is subject to hallucination falls before the hard fact that the photographic plate is similarly affected; the ethereal body has been photographed before death and after, and proof has thereby been given of its existence during our earth-life as well as subsequently to it.

Continuity of being is also attested by the fact that apparitions appear a few hours after death; the appearance and actions are as if the individual were still alive. The experiments of Sir W. Crookes show very forcibly that the psychic organism has within itself the capacity for reproducing all the physical organs by means of the force and material drawn from the medium. He proved that the heart beat, the lungs functioned, etc., as if she were still an inhabitant of earth. These are the complete development of the phenomena which are indicated (though less fully) by speaking apparitions.¹

¹ See "Un cas de dématérialisation partielle du corps d'un médium," by Aksakof. This shows us that the matter with which the psychic organism temporarily clothes itself when it materialises is drawn from the physical body of the medium.

The scientific authorities may close their eyes, and the Press may obstinately keep silence about these remarkable facts, but "truth will out," and the reality of these facts will break as a surprise at last upon the unsuspecting world. This demonstrative proof of survival is of incalculable importance to the human race. The mass of proof that can be brought to support the belief is indestructible; sooner or later the evidence is destined to conquer even the proudest intellects, who will recognise that the spirits they so mocked at, have opened to science the widest field for research, and the grandest subject for study that has yet occupied its attention.

The following conclusions seem to us to be fairly established by observation and experiments:—

(1) The human beings possess a twofold mode of manifestation: the physical and the psychic body.

(2) The latter when separated from the former reproduces the identical appearance of the physical organism.

(3) The psychic manifestations are not dependent on the physical body. When the psyche is completely exteriorised the body is quite inert.

(4) The apparition can produce various degrees of materialisation, from a simple vision to that of a concrete object which walks, talks, and acts upon matter.

(5) The ethereal body can be photographed.

(6) It can leave impressions on soft substances and in moulds.

(7) During earthly life the psychic organism can perceive sensations otherwise than by the physical organs of sense.

(8) The psychic organism produces not only the external semblance of the physical body, but the internal also.

(9) Death does not destroy the soul, which persists with all its faculties and which possesses an invisible, imponder-

able organism built upon biological laws as is the physical body.¹

These discoveries may be reckoned as the most important, and the most fruitful of results which have been made in this century.²

If we reach positive knowledge concerning that which follows death, we revolutionise humanity altogether, by placing morality on a scientific basis and giving to it a natural sanction not dependent on any arbitrary dogma.

Of course humanity will not be suddenly changed even when these consoling certainties have penetrated into the minds of the masses. Humanity will not be improved all at once, but it will possess a lever of great power with which to raise the superincumbent mass of error which has been accumulating for thousands of years. The claims of duty can be dealt with more authoritatively; the most re-

¹ [It seems to me that the latter conclusion is distinctly premature. Mr. Delanne has pointed out that the material form is assumed by the ethereal organism temporarily, and that the matter of which it is composed is drawn from the medium. This being so, it is surely going beyond the evidence to assume, that the *psychic* organism is constituted on the same biological laws as the physical *because* when it clothes itself temporarily with matter the form it takes on is similar to the physical. With all deference to our author, it seems to me that this particular flaw in his logic weakens somewhat the force of his argument, which in its main drift is very strong. As to the constitution of the ethereal body itself, we are still completely ignorant, whilst its existence is a fact supported by strong evidence. That it can assume materiality, which is not a condition of its normal existence, is evident; that it can also under favourable circumstances assume the appearance of the internal as well as the external conditions of atomic bodies seems also to be proved. These facts are of immense interest. Logically, however, I do not think that we can deduce from them that the ethereal organism is normally constituted upon biological laws, any more than we can that it is normally composed of atomic matter.—EDITOR.]

² [This may seem to some an exaggerated statement. It is, however, hardly a stronger statement than that of Sir William Crookes. When addressing the British Association at Bristol in September, 1898, he referred to the psychical experiments and studies, and opened his remarks upon this subject with these words: "Upon one other interest I have not yet touched—to me the *weightiest and the farthest-reaching of all.*" The italics are our own.—EDITOR.]

calcitrant will find themselves compelled to face the fact of their future destiny. Life beyond the grave, which has been by many discredited altogether, will be recognised as an incontestable reality. Then it will be understood that earthly life is but one stage in a long journey; that there are claims far more imperative than those of bodily appetites and pleasures; and that, at whatever cost, these must be controlled and restrained. These are some of the benefits which an appropriation of the teachings of Spiritualism will bring to humanity.

PART III
SPIRITISM AND SCIENCE

CHAPTER I

A STUDY OF THE PERISPRIT

OF what substance is the psychic body formed whose existence is thus attested? This is the question we will now deal with: none of the facts we have cited have solved this problem. As it is not possible to subject this ethereal envelope to chemical analysis, we are compelled to content ourselves at present with observation and consideration of the statements made by the spirits themselves; we could hardly find better guides on this subject than those who produce the phenomena. For we must remember that they are putting into activity laws which, as yet, we do not understand, as is shown by the fact that they can impress a photographic plate in complete darkness.¹

The power of bringing objects from a distance also proves that they act upon matter by ways unknown to us. Tangible materialisations prove the same thing; these phenomena testify to the operation of an extra-terrestrial force which the human intellect is incapable of explaining. Until we get fuller sources of knowledge, we will content ourselves with the information given by those on the other side, and we will attempt to show that this is in no contra-

¹ Aksakof has photographed a spirit in absolute darkness; see *Phénomènes Spirites*, p. 191. In his book, *L'ame humaine, ses mouvements, ses lumières*, Dr. Baraduc brings proof of this point, by portraying the emanations radiating from the human organism. See also the experiences of Commandant Darget in *Revue Scientifique et Morale du Spiritisme*, 1897, and also see the number for July, 1898.

diction to the laws of the universe already known, when we examine these from a broad philosophic standpoint. It is of no use to expect a strictly scientific demonstration, which is at present impossible to supply; but if we can, by the analogies of natural law, form a fairly clear notion of the causes of the phenomena and of their probable method of production, a great step will have been taken in the path of investigation, for we shall thus be able to eliminate from our minds the notion of the supernatural.¹ Such facts as thought-transference, clairvoyance, and other phenomena which occur with somnambulists, gain coherence by the recognition of the existence of the psychic organism.

Similarly the cases of mutiplex personality, bi-corporeity and tangible apparitions become comprehensible in the light of our theory, whilst they are quite inexplicable from the materialistic standpoint.

Scientific experts have either maintained a severe silence² concerning this class of experiment, or they have passed judgment on it as altogether unworthy of attention, as mere vestiges of superstition. Spiritism stands to-day much in the same position as mesmerism stood thirty years ago. History shows how the ossification of the mind inevitably results from obstinate adherence to preconceived

¹ [It is possible that the author's meaning here may be misunderstood. He in no way intends to convey the idea that when we discover the laws which govern phenomena we eliminate divine agency, and the action of a higher order upon a lower. All he intends to convey is, that *all* phenomena are subject to divine *law*; that *supernatural* phenomena, therefore, cannot exist, since that which is above the nature of one order of beings is *natural* to another. Phenomena may be supernormal, not supernatural.—EDITOR.]

² [This accusation is no longer entirely deserved, as in the past it has been. For we recall such names as the following amongst those who have turned their attention to the study of psychic phenomena:—

Sir W. Crookes, Professor A. Russell Wallace, Professor Charles Richet, Professor James, Dr. Hodgson, Professor Barrett, Professor Aksakoff. These, and others, form an honourable pioneer minority.—EDITOR.]

ideas. It is owing to this mental ossification that electricity was denied so long by scientists, who scoffed at Galvani, and tabued and persecuted Mesmer, and treated the telephone and phonograph as folly. Almost all new discoveries have at first met with a similar reception. In the face of such historical records, we may dare to have the courage of our opinions, and to boldly state the basis upon which those opinions rest.

In spite of all negations, we venture to say that spiritistic phenomena are actualities, so carefully observed that, among the physical occurrences which are occasional, such as aerolites, aurora borealis, magnetic storms, etc., there are none more completely verified than are these spiritualistic facts. And we appeal to sincere and thoughtful minds to consider our theories, which, though at present very incomplete, yet do offer a logical explanation of the various phenomena which have occupied our attention in this work.

In giving an outline of this theory we shall draw largely from the works of Allan Kardec, who ably collected in his writings the various instructions given by spirits.¹

* * * * *

We acknowledge that the universe originates in a sublime intelligence, that the harmony of the cosmos results from His Almighty Will, which is unchangeable, infinite, eternal. We also believe that matter, energy, and spirit are equally eternal and indestructible.² The conservation

¹ *The Book of the Spirits ; The Book of Mediums*, etc., Allan Kardec.

² [What is matter? Who knows? Is it force in another mode, or merely a solidification of the ether by vortex motion? M. Delanne recognises, as we shall see further, that we do not know for certain whether what we call matter is anything essentially different from force; this being so, it seems a little overbold and misleading to assert positively that matter is indestructible; if it is merely a condition of energy it *might* revert, in which case it would cease to be matter, since that which in one condition was matter would exist only as energy.—EDITOR.]

of matter and energy is established by science, which has proved incontestably that they cannot be destroyed, but that they are indefinitely transmutable; and Spiritualism establishes the indestructibility of the thinking ego.

The spiritual principle is the cause of all intellectual phenomena in living beings: in man this thinking principle becomes what we call "spirit." It reveals itself to the student as absolutely distinct from matter, not only because its distinguishing faculties (such as sensation, thought, and will) cannot be conceived of as in themselves physical properties, but chiefly because it is a moving cause, and is fully conscious of itself, and in this it is different from all other living beings and lower animals.

The nature of the human spirit is unknown to us. To try to define it by saying that it is immaterial means nothing, unless we intend by this expression simply to denote that its constitution is different from that of matter; but whatever its mode of existence, it preserves its own identity. Moreover, our ignorance as to the nature of the soul is not greater than our ignorance as to the real nature of force and matter; we are at present quite powerless to penetrate into ultimates; we must be satisfied with defining the spirit, matter, and energy by their manifestations, without asserting whether they emanate from one another in some way.

The persistence of the soul after death proves that it certainly is not a product of cerebral activity. Spiritualistic experiences show that it maintains its personal identity, and, in fact, altogether contradicts the theory that it suffers at death any disintegration; on the contrary, they establish the continuity of the intelligent principle of the ego.

The spiritual being develops its faculties by incessant evolution, the field of operation in which this evolution is carried out being alternately the ethereal and the terrestrial

worlds.¹ At every stage it acquires fresh knowledge, both moral and intellectual, which it carries with it, growing towards perfection by endless evolution.

The soul's capacity for judging is enlarged in proportion to the number of its incarnations, and its responsibility depends upon the degree of moral and intellectual advancement to which it has attained. As the physical world is ruled by immutable law, so also is the spiritual world directed by an infallible justice, so that the moral order works out its own justification beyond the sphere of this life. Since the universe is sown with suns and planets innumerable, stretching far away beyond this little grain of matter upon which we live, it is possible that the intelligent ego may make its immense, limitless progres-

¹ [We encounter here for the first time in this work the doctrine of re-incarnation, which is largely held by French spiritualists, but is not so widely held by spiritualists in England. In connection with this theory, and in order to show the difference of opinion and reticence which is sometimes exhibited by spirits on the other side of death in dealing with these matters which concern man's future, I will quote a passage from Mrs. Underwood's interesting book *Automatic or Spirit Writing* (publisher, Newman, Chicago):—

“Q. Will you state whether there is any truth in the theory of re-incarnation?”

“A. (From a spirit writing through Mrs. Underwood.) Thou askest, as all born of woman ask, to know before spiritual knowledge is gained the questions pertaining to spheres beyond yours.

“Q. Then you refuse to give answer to that question—one which disturbs many mortal minds?”

“A. Re-incarnation means spirit clothed with matter. Re-incarnation should convey the idea that the clothing was outgrown before the spirit attained maturity. Seest thou the soul's prescience of spiritual possibilities?”

“Q. Do you mean that it is among spiritual possibilities that a soul which has not, in one mortal incarnation, attained spiritual maturity may again be incarnated, but that it is not always a necessity?”

“A. Such would seem to be a necessary conclusion.

“Q. Will you give us anything further in regard to re-incarnation?”

“A. Subject not to be explained as yet” (p. 151).

Other spirits emphatically deny any knowledge of re-incarnation as ever occurring. Even one, communicating through this same medium, Mrs. Underwood, classes it as a “mistake.” If there is difference of opinion on this subject in the sphere beyond we may be content to differ about it whilst we are in this.—EDITOR.]

sion by developing its capacities amid the environment of these various stellar systems.

In our book, *L'Evolution Animique*, we have attempted to answer the questions: By what method does the spirit act upon physical matter during its incarnation? and How does it preserve both individuality and the memory of that which it has learnt through its evolutionary progress?

THE TEACHINGS OF THE SPIRITS

The psychic condition of man has long remained hypothetical, because the means for investigating this subject have been lacking. Just as other sciences were unable to make any considerable advance until invention placed at their command the microscope, the telescope, the spectroscope, and photography, similarly the discovery of the hypnotic and mediumistic states of being has made it possible to study the psychic condition, to a certain extent, disengaged from the corporeal. Communications from spirits have given the following account of the constitution of the spiritual being.

From numerous sources all over the world we learn that man is a triune being composed of—(1) the Spirit, the cause of psychic life; (2) the Body, a material covering temporarily assumed by the spirit during its earthly life; (3) the Perisprit, or psychic body, an ethereal medium which forms a link between the spirit and physical body by means of the vital force.¹ It is by studying this organ that we have been able to acquire fresh knowledge concerning the connection of soul and body, concerning the controlling aim which may be traced in the formation of each living individual, the preservation of individual and

¹ [That which M. Delanne calls "La Force Vitale" is, I suppose, what English spiritualists call the "Aura," what the Seeress of Prevorst called the "Nerve Body," to which I alluded in an earlier note.—EDITOR.]

specific types in spite of the continual flux of matter, and finally, concerning the complicated mechanism of the living machine.

Death is the disintegration of the fleshly covering which the spirit abandons when its earth-life is ended ; whereas the perisprit accompanies the spirit, to which it still remains attached. This ethereal body, which normally is invisible to us, exists also during the spirit's incarnation, and is the medium by which physical sensations are perceived by the ego and by which the spirit can express its mental state.

The spirit has been compared to a flame, a spark, etc. This comparison may be used to denote the spirit proper—the intellectual and moral principle to which we cannot attribute form ; but wherever the spirit is incarnated in animal or man it is always associated intimately with the perisprit, which is more or less ethereal, according to the condition of moral advancement of the spirit. So that for us the idea of the spirit is inseparable from that of a form of some sort ; we cannot conceive the spirit without it. “The perisprit forms an integral part of the spirit, as the body forms an integral part of man ; but the perisprit alone is not to be regarded as the spirit, any more than the body alone is to be regarded as the man ; for the perisprit does not think or act alone, it is to the spirit what the body is to the man : it is the agent or instrument by which it acts.”

According to the teachings of the spirits, this ethereal form is accreted out of the universal ether of which it is, like all matter, a modification. We will presently give reasons which support this statement.

In spite of the great tenuity of the psychic body, it is held gravitating to the spirit, which is its centre of force. It is so constituted that it can pass through all bodies with

greater facility than light can traverse a glass, or heat, or the X-rays can traverse intervening matter. The rapidity with which the psyche can travel seems to exceed that of light, and differs essentially in character from the latter in that no obstacle stops it, and it seems to need no special conducting medium. The ethereal organism being of great tenuity, the action of the will on the universal ether produces displacement. It is easily conceivable that the resistance of the ethereal medium being almost nil, the exercise of a very slight degree of force is sufficient to overcome it and to produce the translation of the perisprit in whatever direction the will of the ego directs.

The perisprit seems to be imponderable, so that weight does not affect it; it does not, however, follow that the liberated spirit can, at its pleasure, transport itself into all parts of the universe. We shall presently see that space is filled with all varieties of matter, in all states of condensation, so that certain conditions of matter are as real obstacles to the psychic body as tangible matter is to us.

For those beings who are highly developed the perisprit is not as determined in form; it is not as rigidly of one type only, as are our physical bodies. Though it may be modified by the spirit's will, it generally, however, reverts to the human type. It is by means of this ethereal organism that spirits perceive the exterior world: but their sensations are of another order than ours. Their light is not the same as ours, the vibrations of heat and light are not delicate enough to affect them normally; similarly the sounds and scents of earth do not affect them. We are speaking of advanced spirits. But all our earthly sensations have their ethereal equivalents; they are, as it were, transposed into a higher key; moreover, they are sensitive to a much greater number of vibrations than those which reach us, which are differentiated by our

senses ; and the sensations, to which these different vibrations correspond, produce a variety of perceptions of quite another order to those of which we are conscious.

The inferior spirits, who are the majority of those who surround earth, can be affected by the vibrations which cause our sensations ; more particularly is this the case if their perisprit is, to some extent, materialised, but even in the case of the grosser psychic bodies, the matter of which they are formed is, in comparison with ours, very attenuated. With them sensation is not localised, but is felt in all parts of the psychic body, whereas with incarnate beings it is always localised where it originates.

These are the general statements which are found in Allan Kardec's work, which is one of the most complete expositions of Spiritualism which we possess : he traces with remarkable wisdom and good sense the outlines of spiritual evolution and spiritistic philosophy.

We note that for the last fifty years, during which spiritualistic phenomena have been so prevalent, the communications which have come and the phenomena which have been produced have always purported to come from the spirits of those who have lived and died on earth, who frequently give proofs of their identity, which can be, and have been, verified. We have no evidence of the existence of demons, vampires, elementals, or other fantastic beings, whose existence has been imagined to frighten the ignorant and divert attention from serious investigation. It is spirits of the departed who manifest by raps, by writing, and by materialisations.

We will now briefly state the subject which we intend to examine and consider in the third part of our work, in connection with the psychic body.

We have been led by observation to conclude that the psychic covering is material, since it can be seen, touched,

and photographed. But it is evident that this matter is different, or at least that it is in a different condition to the matter with which we are in daily contact. The psychic organism which interpenetrates the physical body is invisible to us: it has no appreciable weight, and when it quite exteriorises itself for manifestation it is able to pass through all obstacles. We conclude, therefore, that the substance of which it is formed is invisible, imponderable, and so subtle that it can penetrate through solid matter. Such properties seem quite opposed to those which physical science has taught us appertain to matter.

We must then try to understand exactly what we mean by matter, and in order to do this we must define what is meant by an atom, motion, and energy. When we have acquired an exact notion of what these terms represent, we shall be in a position to inquire how it is possible that ethereal matter can maintain a definite form, and how it is that death does not dissipate this psychic body, although it dissipates the physical counterpart.

We must familiarise ourselves with the idea of the unity of substance, for, when we have grasped that, it will become clear that if the perisprit is formed out of primordial matter, it cannot be decomposed into simpler elements, and since the spirit was clothed with it before birth into this world, that is to say before it accreted a fleshly organism, it will still be clothed with it when the fleshly organism is forsaken.

If it is possible to show that modern scientific theories permit us to entertain a belief in the existence of this primordial matter, then we may consider that the subject of the perisprit (or psychic body) passes out of the domain of empirical study into that of positive science. To the constitution of matter, therefore, we will now turn our attention.

CHAPTER II

SPACE—TIME—PRIMORDIAL MATTER

WHAT are we? Whence come we? Whither do we go? Philosophers can give no definite answer to these questions, for the conclusions arrived at by various philosophical schools are radically different one from the other.

The teachers who forbid men to exercise their reason and impose upon them for acceptance dogmas which originated when human knowledge was in its infancy, alienate from them independent minds, who prefer to base their beliefs on realities which they can verify experimentally, rather than on authoritative assertions. It is desirable therefore to show that the chief teachings of Spiritualism are the outcome of careful study, that they are in harmony with modern theories, and that they constitute a grand religious philosophy based upon facts.¹

SPACE

"Space is infinite. We are led to this conclusion because we find it impossible to conceive of it as limited: in spite of the difficulty we feel in imagining infinite space, it is nevertheless less difficult to imagine ourselves wandering everlastingly in space than to imagine ourselves pausing in our journey at some spot beyond which there is no space at all.

¹ See Allan Kardec, *La Genèse: Uranographie générale*, p. 108 and following.

“ In order to make ourselves realise (as far as is possible to our limited faculties) the infinitude of space, let us suppose that we start from the earth, a speck in the infinite environment, and journey towards some spot in the universe, and that we travel at the speed of electricity which traverses millions of miles per second: we have hardly quitted the earth when we already find ourselves millions of miles away from it, and the earth appears to us but as a small star. A few moments later, still journeying in the same direction, we arrive at one of the distant stars scarcely visible to us from the earth, and when we reach this star, not only is the earth hidden from us, but even the sun's light is lost in the immense distance which separates us from him. Still travelling with the rapidity of lightning, we pass system after system of suns and planets as we advance further and further through space, isles of ethereal light, starry ways, splendid fields of glory where God has sown worlds with the same profusion with which He has sown plants in the fields of earth.

“ A few moments of travel and we are already at a distance of billions of miles from the earth, and millions of worlds have been passed on our way, and yet, consider, we have not really advanced one step in the universe.

“ If we should continue thus to travel for years and centuries, and thousands of centuries and millions of ages, incessantly moving, and with the rapidity of lightning, we should not even advance one step, no matter from what point we might start, or towards what point we might direct our movement. Such is the infinitude of space!”

Do these poetic imaginations agree with positive science? They do; for the telescope and stellar photography have enabled us to penetrate further and further into the vast fields of space. For centuries our ancestors supposed that creation was almost limited to the earth on which they

lived, and which they supposed to be flat. The heavens were only a vault, to which were suspended bright spots called stars. The sun was a moving lamp to give light ; we alone inhabited creation, which was made especially for us. Observation enabled men later to discern the movements of the stars, the rotation of the heavens, with its attendant constellations ; then they began to study the planetary movements, the fixity of the pole star ; and this led Thales, of Miletus, to recognise the spherical form of the earth, the obliquity of the ecliptic, and the causes of eclipses.

Pythagoras knew and taught the diurnal motion of the earth on its axis, and its annual movements round the sun, and he also recognised the planets and comets to be members of the solar system. These scientific discoveries date from 500 B.C., but they were only known to a few of the initiated, and the masses continued to be ignorant concerning them. It was owing to the genius of Galileo and to the invention of the telescope that old errors have been gradually superseded in this matter. Since Galileo's time, and after the invention of the telescope in 1610, the planets have been universally acknowledged to be worlds similar to ours, and very probably inhabited : the sun is known to be one star among many. By the telescope we can discern stars and nebulous masses, disseminated at incalculable distances in limitless space, and finally, photography reveals the presence of worlds which the most powerful instrument could not enable the human eye to detect.

It is now possible to prepare photographic plates which are affected, not only by all the vibrations of light to which the retina of the eye responds, but which are also capable of receiving impressions from the vibrations at the ultraviolet end of the spectrum, and from the dark

rays of the opposite end, beyond the red rays of the spectrum, which the eye cannot perceive. By this means the brothers Henry discovered stars of the seventeenth magnitude which had never been seen before by any human eye. They also discovered a nebula beyond the Pleiades at such a distance as to be otherwise quite undiscernible. With every extension of our means of investigation we find the immensity of Nature enlarges the limitless empire presented to our view. Where formerly the strongest telescopes revealed in one direction 625 stars, photography enables us to count 1,421. We recognise everywhere and always, in the depths of infinite space, innumerable created worlds in process of development. The contemplation of these unfathomable abysses fatigues the strongest imagination: it is impossible for us, the babes of Nature, who are confined to this earth, this tiny atom among millions of worlds, to even conceive of these sublime realities.

TIME

When we try to form some estimate of Time, we arrive at the same result. Cosmic ages crush us when we endeavour to picture to ourselves their vast periods.

Let us first consider, as we did before, what the spirits teach on this subject:—

“If we desire to form any true notion of time we must consider it in relation to eternity. Time is merely a succession of events; it is related to eternity in the same way that these events are related to the infinite whole. Let us suppose that we are carried back in imagination to the origin of the world, to that primitive period when earth had not yet received the divine impulse which started her on her course. Time is still cradled in mystery; none can specify the epoch, at which, in imagination, we stand,

since the pendulum of the centuries had not yet been set in motion. When, lo! the first hour of the earth's isolated existence rings out its solemn toll into the silence of eternity, the planet moves in space, and henceforth there is evening and morning on the earth. Beyond its circumference eternity remains unbroken, unchanging, and yet time has begun for many worlds; and now on earth, too, its measure rules successive generations, by weeks and years and centuries.

"And if we carry ourselves forward to the last day of this world's existence, to that hour when overwhelmed by its own weight, Earth will be effaced and vanish never to reappear, the succession of events stops, Earth's movements cease, and Time is no more.

"According to the numbers of worlds in the vastness of space such are the varieties of times, but beyond these worlds there is no Time: in place of the temporary succession of facts there exists only Eternity, whose changeless light calmly fills the great Immensity. Immensity which is limitless, Eternity which knows no bounds—these are the permanent conditions of Universal Nature.

"The imagination which pierces into the immeasurable distance of space and encounters no check, and the imagination which ascends beyond the remotest limit of geological ages, or loses itself in the depths of the eternal future, alike conspire to produce this sense of infinitude—of infinite space and infinite duration."

These spirit teachings are also confirmed by science. In spite of the difficulty of the problem, physical scientists and geologists have attempted to form some estimate of the length of time which has passed since the formation of our earth, and the lowest computation shows how childish was the supposition which reckoned its age at 6,000 years. Sir Charles Lyell, following the methods of calculation ordinarily employed by geologists (*i.e.* taking into account

the depths of the strata and the probable rapidity of the erosive forces), estimates, after careful observations, that more than 300,000,000 years must have elapsed since the solidification of the surface layers of our globe.

Professor Tyndall tells us¹ of experiments by Professor Bischoff with the solidification of basalt, which also suggest that hundreds of millions of years have been employed in the formation of our rocks. And when we contemplate the periods of time required for the condensation of the primordial nebulous vapour out of which our planetary system has been shaped, imagination and conjecture are utterly inadequate to form any conception or estimate at all. The history of man is but an imperceptible ripple on the surface of the immense ocean of time.

We will now consider the teaching of the spirits concerning matter and energy.

THE UNITY OF MATTER

“At the first glance it seems as if the various substances of which the world is composed are essentially different and distinct from each other. Among all the objects which nature or art present daily to our view, are there any two precisely identical in appearance or composition? What a marked contrast exists between a fillet of gold and the gases of the atmosphere; how greatly they differ in density, in expansive power, in weight, and in all their properties! How great a difference there is between the minerals which form earth’s rocky crust and the molecules of water vapour which form the clouds between the tissues of plants and the tissues of animals.

“It is nevertheless absolutely certain that all substances known and unknown, however greatly they may seem to differ in their constitution or in their interaction, are but

¹ See Tyndall on *Heat: A Mode of Motion*, p. 423.

different modes of matter, which is manipulated by innumerable forces¹ into an immense variety of forms.

“Chemical analysis has discovered that all known bodies may be reduced to a few simple elements: they are termed elements because so far no chemical action has been able to subdivide them. But the processes of nature are not limited to the point at which human observation can detect her operation. Where ordinary vision mistakes the apparent for the real, the eye of one who has been initiated into the secret principles of nature can perceive, through the material molecules of which the world is composed, a primitive cosmic substance, which is simple and which is *one*, differentiated in various regions under various conditions, solidified in various forms during earth’s existence, and restored again to the great whole from which it issued after its solid forms have been decomposed.

“The immense varieties of form assumed by matter are due to the fact that the forces which manipulated these transformations, and the conditions under which they were produced, being numberless, the resultant variations could not but be numberless also.

¹ [“Forces !” Ought we not rather to use the word in the singular? The unifying processes of scientific inquiry are tending towards the discovery that all forms of matter are varieties of one substance, and there are scientists whose speculations suggest that further analysis perhaps may at last lead to the recognition that matter and force are but two modes of one reality. Sir W. Crookes is reported to have said: “For myself I do not at all see my way to defining matter. I am not quite sure that there is such a thing! When we come to hunt it down to its ultimate atoms, it eludes our grasp and floats away in a stream of ether vortices. All we really know is a collection of properties which, in the aggregate, make up what we call matter.” What we have called the forces of heat, light, electricity, etc., are, as we now know, but modes of motion, and are mutually convertible. It seems probable that this same motion is itself but a mode of mind, and all the vibrations, and the media which convey the vibrations, are resolvable into mental action. When we get as far as this we stand like Moses in the presence of the burning bush. Was not the Seer who wrote the *Katha Upanishad* inspired when he wrote: “As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the Self within all things becomes different according to whatever it enters, and exists also without. . . . There is One eternal Thinker, thinking non-eternal thoughts. . . . When He shines everything shines after Him: by His light all this is lighted” ?—EDITOR.]

“Whether the substance we are considering be altogether ethereal, that is to say, imponderable, or whether it be clothed with the properties of ordinary matter, in either case the fact is the same, viz. that in the whole universe there exists but one primitive substance—the cosmos, or cosmic matter, of the uranographs.”

The teaching here is clear and definite: there exists one primitive substance whence springs all the modes of matter that we know. Does science confirm this? To be quite exact, it is certain that such a primitive substance has not yet been identified, but by a careful consideration of all the facts which we are about to pass in review we must recognise that if the unity of matter has not yet been established by direct proof, the fact of this unity has been rendered highly probable, and it has become a strongly supported philosophic hypothesis among physical scientists.

THE MOLECULAR STATE

One of the greatest difficulties to be overcome by a student of nature is the difficulty of picturing it as it really is. When we see blocks of compact marble or solid bars of welded iron, it is difficult to realise that these bodies are composed of exceedingly minute particles which are not in contact with one another. These atoms defy imagination—they are of such excessive tenuity. The most impalpable powder is coarse in comparison with them.

Tyndall illustrates this fact strikingly. If one gramme of pure resin is dissolved in eighty-seven grammes of pure alcohol, and the mixture is poured into a flask of clear water and forcibly shaken, the liquid becomes blue, the colour being produced by the molecules of resin in solution. Huxley examined this solution with his most powerful microscope, but could not distinguish a single particle.

The living world is composed of organic molecules, the molecules being constituted of atoms. Father Secchi asserts that on certain circular diatoms, whose diameter equals the length of a luminous wave (*i.e.* $\frac{1}{20000}$ th part of a millimetre), may be counted more than one hundred cells: and each of these cells is composed of molecules of various substances.

Other microscopic infusoria have a diameter less than that of a luminous wave, and, nevertheless, they possess all organs necessary for nutrition and for vital functions. In fact, matter is almost indefinitely divisible, for when we remember that one milligramme of aniline can colour a measure of alcohol one hundred million times heavier than the aniline, we are compelled to recognise that to form any conception of the ultimate particles of matter is impossible.

These atoms are separated from each other by spaces greater than their own diameter; they are moreover in incessant motion; and the most compact masses, the hardest metals, are actually but an association of similar atoms, isolated the one from the other, gyrating and vibrating perpetually, without ever coming into physical contact. This fact is proved beyond doubt by the compressibility of all matter, *i.e.* the capability it manifests of being condensed into smaller volume.

If we examine a pebble on the path it appears to be motionless; but could we penetrate into its structure we should be aware that all its molecules are in motion. Ordinarily this oscillation of the atoms is imperceptible: but it is possible to prove the fact by observing that an apparently solid body increases and diminishes in volume, *i.e.* dilates and contracts without altering its mass, in accordance with the rise and fall of the temperature. These changes indicate that the space between the molecules varies in relation to their temperature.

This is an important fact, which it is indispensable to grasp in order rightly to apprehend much besides. That chemists and physical scientists are not agreed as to the nature of atoms does not affect the main fact with which we are dealing; according to some authorities they are merely centres of force, according to others they are definite divisions of matter; be that as it may, the fact remains that these ultimate elements exist, but their tenuity is so extreme that in our present condition they are not cognisable by our senses.

We are then led to the conclusion that, within bodies apparently inert, a mysterious activity prevails, maintaining an infinity of infinitely minute vibrations in perpetual equilibrium and in perpetual reaction, varying, according to law, for each individual entity. As in human society, men are distinguished from each other by the way in which they control or are controlled by their passions, so mineral substances are distinguishable by the way in which they act and react upon each other.

It has not been possible to directly observe this molecular displacement, except in its general effect, because even the most powerful microscope cannot enable us to see a molecule; but experiments carried out in chemical laboratories, and the application of the theory of the transmutation of heat into active energy to the phenomena produced by chemical reactions, enables us to affirm that the vibratory motions of the atoms are subject to the same laws which govern the revolutions of suns in their orbits. The order which rules in the vast system of the celestial universe above our heads, rules also in the atomic system which we tread as dust beneath our feet, and we have in this fact a sublime witness to the majestic Unity which governs the whole cosmos.

The immense progress made by physical science has led

to the discovery that the molecules of all bodies have a double vibratory motion—a movement of translation or oscillation round a mean centre, and a movement of rotation round one, or more than one, axis. These movements are carried out under the influence of the force of attraction—in solid bodies the molecules are held in stable equilibrium: in liquids they are in unstable equilibrium: in gases they are rotating and in perpetual conflict with one another.

All bodies, organic or inorganic, are subject to these laws, whether it be the wing of a butterfly, the petal of a rose, the impalpable atmosphere, or the tossing ocean—all vibrate and rotate with incessant motion. Even a corpse, although devoid of life, is constituted of matter the molecules of which possess indestructible energy. Repose is non-existent in the universe of matter.

In analysing the substances of which the planet is composed, chemists have arrived at the conclusion that all the innumerable combinations found in it were formed out of about seventy simple elements,¹ that is to say, out of seventy substances that cannot be further decomposed. It may seem, then, that there must exist as many different kinds of matter as there are elements; but this notion is an illusion, due to our inability to decompose these bodies into the simpler element, which is their true base. So thought Prévost and Dumas at the beginning of the nineteenth century. Dumas demonstrated that the chemical unit of weight was not hydrogen, as was supposed, but an unknown substance, whose chemical weight should be not 1 but 0.5, the half of 1.

A further conclusion has been arrived at by physical scientists, who accept (as they all do) the theory of the

¹ The number of simple elements is not yet fixed, new discoveries, which alter their number, are constantly being made.

existence of a universal ethereal medium. The unknown substance, since its equivalent is 0·5, must be ponderable even by our human measures of weight : but the universal medium is imponderable ; from this it would seem that the hypothetical substance specified by chemists as having half the weight of hydrogen, can but be one of the primary condensations of the ether, or one of the early transition stages into which it passes. The primordial matter out of which all bodies are developed must be the ether.

“The study of light and electricity,” says Father Secchi, “leads us to regard it as extremely probable that the ether is matter in its ultimate condition of tenuity, in that condition of extreme rarity which is called the atomic state. Consequently all bodies would really only be aggregates of the atoms of this ethereal medium.”¹

These theories are built upon certain chemical facts, which are as follows :—

(1) There exist real natural affinities between simple bodies.

(2) A composite body, whose elements are known, can act as a simple body ; and bodies considered to be simple can be decomposed.

(3) Bodies formed of the same elements, combined in the same proportions, may have quite different properties.

(4) Lastly, spectrum analysis reveals the existence in the hottest stars of one single substance, generally hydrogen.

Let us examine these interesting facts more closely.

If we carefully examine the different simple bodies, we become convinced that their differences are not fundamental, for they can be grouped in natural families. This grouping, founded upon certain obvious relations in which they stand to one another, offers an advantage which must not be overlooked, for if we study thoroughly the most

¹ *Unité des Forces Physiques*, p. 604.

important elements of a group we have acquired a knowledge, except in a few details, of the properties of the others. This similarity in their manner of acting proves that these substances present analogies in their composition, hence that they are not as different from each other as they seem at first sight.

There exist also composite bodies which in reaction play the part of simple bodies, such as cyanogen, which is formed of carbon and nitrogen. It is apparent that if the components of cyanogen had not been detected by analysis it would have been classed among the elements. Moreover, by means of the increased proficiency of scientific methods, such as spectrum analysis, it has been already surmised that iron is composed of simpler elements, although as yet chemists have not succeeded in isolating them. What they have not succeeded in doing with iron has been done by Sir William Crookes with yttrium. We may, therefore, prognosticate that, at a not very distant period, the distinction between simple bodies will vanish. The same keen analytical methods which have reduced a number of mineral, vegetable, and animal substances to a few simple elements will discover for us at last the single substance of which all these are modifications. We are confirmed in these opinions by the study of allotropic forms of matter.

ALLOTROPIC FORMS

Certain simple bodies, such as phosphorus, present quite different properties, under different conditions, without the slightest alteration having been made in the quantity or quality of their composition. Ordinary phosphorus, as we all know, is white, poisonous, and very inflammable. If heated in a closed vessel it changes colour and becomes red; in this state it is non-poisonous, and does not catch

fire when rubbed, nevertheless, the most strict analysis can discover no difference in the chemical composition of red and white phosphorus. Carbon can assume the forms of graphite or the diamond; sulphur has modifications in different conditions; oxygen assumes the modification we call ozone—these varying conditions of the same substance are known as allotropic. They are due to changes which take place within the substance itself, a different grouping of the molecules and a change in their vibrations.

The fact that this change in the properties of bodies is the result of a change in the mode in which their molecules are disposed, may be illustrated by the fact that essences of terebine, citron, orange, rosemary, sweet basil, pepper, and parsley are all formed by combinations of sixteen parts of hydrogen with twenty parts of oxygen. When we remember that all vegetable and animal tissues are formed principally out of various combinations of only four gases—hydrogen, oxygen, carbon, and nitrogen—with the addition of very small quantities of other matter, we get some notion of the inexhaustible fecundity of nature and its vast variety of atomic grouping in molecular combinations, which in their turn are capable of forming equally various combinations. If we bear in mind that these variations of arrangements are again modified by movements of translation and rotation among the atoms and molecules, it becomes possible to conceive the essential unity which exists among bodies thus distinguished from one another by diversity of arrangement.

Norman Lockyer, in a series of remarkable articles, points out that the spectrum of iron in the solar atmosphere indicates conclusively that this substance is not simple. It is a complex group of which an unknown metal forms the base. It is only at the high temperature formed in the furnace of the sun that this non-simple character of iron

becomes apparent ; no temperature existing on earth would be capable of revealing it.

This eminent scientist has made a careful study of the spectrum of the stars, from the most active to those almost extinguished, and he has shown that the number of simple elements increases in measure as the temperature diminishes. Since each mass is isolated in space from every other, this increase cannot be accounted for by the accession of matter from external sources, but must be due to internal changes among the elements themselves.

In conclusion, we may say that the notion of the existence of one single primordial substance, from which all kinds, that we at present know, are derived, is an hypothesis generally admitted by scientists, and that the teaching of the spirits on this point is in harmony with the theories of contemporary science. We will proceed to consider whether the deductions from their teachings are as verifiable as the assertions on which they are based.

CHAPTER III

THE PSYCHIC PLANE AND MODES OF ENERGY

THE following statement made by the spirits is found in Allan Kardec's work, *La Genèse*, p. 113, etc.

“If one of the unknown beings whose ephemeral existence is spent in the dark abysses of the ocean, one of the minute animalculæ which are in contact only with the fish and the forest of marine depths, should become endowed with intelligence and acquire the faculties by which it could reason conjecturally on the universality of things, what sort of notion would it form of the living nature which forms its environment and of the terrestrial world beyond?

“If by some marvellous power it should succeed in rising above the dark depths to the surface of the sea, not far from the shores of some island rich in vegetation and bathed in the light and heat of the beneficent sun, what sort of criticism would it then pass on its previous estimate of the universe? Past theories would soon be superseded by larger ones, which would still be, relatively to the facts, as imperfect as the first. Such, O man! in a figure, is your speculative science. . . .

“There is an ethereal medium which pervades all space and penetrates all bodies; this medium is the primordial, cosmic matter out of which the world and all beings are generated. The forces which direct the changes of matter and the immutable laws which govern the world inhere in the ether. These multifarious forces, which vary indefi-

nately according to the combinations of matter, are localised in relation to its mass, and diversified in their mode of action in accordance with the environment and circumstances: they are known on earth as weight, cohesion, chemical affinity, gravitation, magnetism, electricity. The vibratory motions of the ether are sound, heat, light, etc.

“As, in all reality, there exists but one primitive substance from which all bodies are generated, but in diverse combinations, so all forces, having diverse effects, are derived from one universal law which the Eternal Counsel has ordained for the whole creation, to determine its harmony and stability.

“Nature is never contrary to herself. The banner of the universe is emblazoned with one device—Unity. As we mount up among the worlds, we find the harmonies of creation constitute a Unity, though, at the same time, this immense expanse of stars is infinitely varied. In considering all degrees of life, from the lowest up to God, we recognise the great law of continuity; the forces themselves may be regarded as a series of links uniting cause and effect in one universal law.

“All these forces are eternal and universal as creation; being inherent in the ethereal medium, they necessarily act in everything, everywhere, being modified by their simultaneous or by their graduated action; dominant in one spot, in abeyance in another, powerful and active here, latent or hidden elsewhere; but ultimately preparing, directing, preserving, and destroying the worlds at various periods of existence, over-ruling the marvellous works of nature wherever they are in operation, and determining continually the eternal splendour of Creation.”

This admirably presents the result which science has reached. It is not in man's power either to create or destroy energy; all he can do is to transmute one form of energy into another. Mechanical achievements are not a means of creating energy, but a sort of exchange and mart by which we can exchange one kind of energy

into the equivalent energy which we require.¹ If we bring to this exchange no force, we can procure none.

"It is absurd," says Father Secchi, "to suppose that motions in inert matter can originate otherwise than from motion."

We repeat then: Energy cannot be created or destroyed. When mechanical motion ceases heat is produced, which is its thermal equivalent. This is called the law of the conservation of energy, and is identical with the law of the conservation of matter. As matter cannot be annihilated,² but can only be transformed, so with energy. Until the nineteenth century daily experience seemed to afford reasons for supposing that energy can be partly suppressed.

The honour of having proved experimentally that not a fraction of energy is lost, and that the quantity of energy is invariable, belongs to Dr. J. R. Mayer, a physician of Heilbronn, Wurtemberg, to Danois Colding, and to Dr. Joule (an English physician). This discovery, known as the theory of the "Conservation of Energy," is one of the most remarkable of the century, and one that has proved itself to be productive of important results. By discovering the amount of heat required to produce a corresponding amount of work, that is to say, a corresponding energy of motion, science has given an enormous impulse to mechanical industry; it has enabled chemists to express the phenomena they study by mathematical formularies; and in physiology the intensity of vital forces can be more precisely determined. It has, moreover, been demonstrated that the various forms of energy, heat, light, electricity, etc., are so completely equivalent that one of these modes of manifestation of energy can generate all the others.

¹ *The Conservation of Energy*, by Balfour Stewart.

² [Whether the discovery of the extraordinary properties of radium may necessitate some modification of this scientific proposition, it is as yet too early to determine.—EDITOR.]

From these facts it results that natural forces are only particular manifestations of one universal energy, that is, they are all, in the last analysis, modes of motion. Modern science has thus set its seal to the fact of the unity and conservation of force, and the whole universe bears witness to the same truth.

The telescope has proved to us that the planetary system is composed of worlds similar in constitution to ours, and that the whole celestial realm is filled with analogous creations ; similarity of organisation and the prevalence of the law of gravitation is thus revealed throughout the universe. Spectrum analysis has demonstrated that the nebulae, the stars, and the comets, so different in appearance, are composed of the same substances that we are familiar with on our globe : the chemical constituents and physical structure is apparently the same there as here. In all things everywhere a fundamental *Unity* is manifest through infinite variety.

This is a striking confirmation of the spirit-teaching which announced fifty years ago that energy is eternal, and that the varied modes of its activity have a common origin and a common end, their alpha and omega is one and the same.

One energy, one matter, indefinitely various in manifestation, are the two causes of the visible world. Does there exist another world invisible and imponderable ?

We will again refer to the teachers from beyond, and we shall see that their affirmative reply is likewise not contradicted by science.

THE SPIRIT WORLD¹

“The universal cosmic ether, as we have said, is the elementary primitive matter which, by modification and

¹ *Genèse*, chap. xix. p. 292, etc., Allan Kardec.

transformation, makes all the varied forms of nature. It has two distinct conditions—the etherealised and imponderable condition, which may be considered to be its primitive normal state, and the materialised, ponderable condition, which is not primary, but to some extent resultant. The intermediate condition is one of transformation of the ethereal medium into tangible matter; but there is no abrupt transition: the imponderable substance of our state may be regarded as intermediate between the two conditions.

“In the ethereal state the cosmic medium is not uniform; although it is entirely ethereal, it too has modifications as varied, and more numerous perhaps, than those of tangible matter. These modifications constitute distinct forces, which, though proceeding from the same origin, have special properties, and occasion the various phenomena of the invisible world. All being relative, these ethereal substances are as apparently material to spirits as tangible objects are to incarnate beings, and are to them what earth’s substances are to us; they operate upon them, combine them to produce desired effects, as men do with matter, but they proceed differently.

“There, as here, it is only the more enlightened spirits who understand the conditions of the elements which constitute their world. The unenlightened beings in the invisible world are as incapable of explaining the phenomena they behold, and which they frequently produce automatically, as the ignorant on earth are unable to explain the effects of light and electricity, or to say how they see and hear.”

This is most apt, for if ten people, selected by chance, were questioned on the *modus operandi* of their own organs of digestion or respiration, it is highly probable that nine out of the ten could not answer. Although opportunities of education are wide-spread, how few take the trouble to use them!

“The ethereal elements of the spirit world cannot be detected by our analytical instruments, they escape our senses, which correspond to tangible matter, not to ethereal substance. There are beings living in an environment so different to ours that we can only estimate it by comparisons as inadequate as those by which a man, born blind, endeavours to form some notion of colour.

“But among ethereal forces there are some which are intimately connected with corporeal life and with the physical environment. Although we cannot directly perceive these, we can perceive their effects, and acquire some accurate knowledge of their nature. This study is important, for it is the key to the interpretation of a large number of phenomena inexplicable by the ordinary laws of nature.

“Of the universal medium in its absolutely ethereal condition we can have no idea: the other extreme of the series of its states is tangible matter. Between these two extremes innumerable transformations exist, which approach more or less to one or other of these extremes. The ether in its nearest approach to a material condition, when consequently it is least refined, composes what may be called the terrestrial psychic atmosphere. From this sphere, in which also there are varying degrees of purity of atmosphere, incarnate and discarnate earth-spirits draw elements necessary for their existence. These elements, however subtle and impalpable they may be to us, are coarse by comparison with the ethereal elements of higher spheres. To call this medium “spiritual substance” is not quite correct, because, to be exact, it is still matter more or less attenuated. Only the intelligent principle, the spirit essence, is really spiritual, the ethereal medium is called “spiritual” only by comparison with earth, and because it is associated with the spirits. It might be called the matter of the spirit world.

“Who knows, however, the actual structure of tangible matter? Perhaps its apparent compactness is only an impression of our senses; the facility with which it is pene-

trated by the ethereal medium and by spirits might prove this ; they pass through it as easily as light passes through transparent objects.¹

“Tangible matter being formed out of the cosmic ether must be capable of being disintegrated and of returning to it again, in the same way that a hard diamond can be volatilised and rendered gaseous. The solid condition of matter is only a transitory state of the universal medium, which can return to its primitive state when the cohesive forces are withdrawn.

“Who knows but that even in its tangible state matter may not be capable of a sort of etherealisation which would endow it with peculiar properties ?

“Certain phenomena, which seem to be well authenticated, indicate that this may be so. At present we only have glimpses of the invisible world, but the future will doubtless give us insight into what is now a mystery.”

We will now compare these spirit teachings with the latest theories of science.

Until lately scientific authorities have denied the existence of imponderable matter, and the hypothesis of the ether has not been at all widely accepted, in spite of the fact that the operations of the forces of nature have been incomprehensible without it. Now the attitude of scientists has altered, for a large mass of phenomena have recently engaged attention which have shown that matter is endowed with properties which were totally unsuspected.

The radiant matter exhibited in the tubes of Sir W. Crookes exhibit the intense energy which seems to belong to matter in its most attenuated forms ; the X-rays which originate where the cathodic rays impinge on the tube are still more remarkable, because they pass through opaque bodies, and they have the power of photographing without

¹ The X-rays have afforded further proof of the correctness of these spirit guides. How can their clairvoyance be doubted, since they taught at so early a date as this that which science is only now discovering ?

being themselves visible. By the experiments of Wallace, Beattie, and Aksakof, we see those invisible states of matter, which concur in the production of spiritistic phenomena, demonstrated by photography.

Dr. Baraduc, M. le Commandant Durget, Dr. Adam, Dr. Luys, M. David, and Mr. Russell¹ have given evidence of the existence of constant emanations from all bodies, particularly from living bodies, and the photographs obtained afford strong testimony to this fact.²

The point in science at which we have now arrived is one in which the existence of imponderable states of matter (so long rejected) is in course of being demonstrated. Once more in this respect also the teaching of the spirits is finding confirmation, and the proof of the veracity of these communications is furnished by investigators who are not spiritualists, and who cannot, therefore, be accused of partiality.

When we speak of the ethereal medium it must be clearly understood that we are not using a vague term to cloak our ignorance. We are constantly living in an atmosphere which is to our senses invisible and intangible, but which in itself is as real as the air we breathe.

We know that the presence of argon in the air with which we are in continual contact has been unsuspected until now by the cleverest analytical chemists and physical scientists, and this fact should suggest a modest sense of our ignorance of the vast possibilities contained in the mysterious universe in which we find ourselves, of which we are, except in a very limited degree, profoundly ignorant.

It is important to get a firm conviction that in our

¹ See *Revue Scientifique et Morale du Spiritisme*, July, 1897, and May, June, July, 1898.

² *Revue Scientifique*, December 25th, 1897, "Influence of Metals on Photographic Plates at a Distance and in Darkness."

environment there are beings and forces whose presence we cannot normally recognise. The atmosphere is peopled with myriads of living organisms infinitely minute which do not interfere with its transparency. The pollen of countless flowers fills the air on a bright summer day, and innumerable microbes are everywhere present. All these creatures are produced and exist in gases which we do not normally perceive. Carbonic acid gas is produced by all decomposition of organic matter, and blends with the atmosphere unperceived by us. Almost all bodies emit gases which are indiscernible in the air; the eye cannot detect them, nevertheless, each has its function.

Neither do our senses recognise the many currents which pass through the globe and its atmosphere, and which deflect the compass during magnetic storms. Electricity is comparatively rarely apparent to our senses, but it is continually present and constantly in operation between all bodies of different temperature. Our capacity for perceiving light is strictly limited; the chemical rays which are so powerful in action are invisible to our eyes.

We are steeped in all these emanations and penetrated by them, we live in them, and have long lived in them, without suspecting their existence. All the resources of science have been brought into play to manufacture for us new senses more delicate than those we possess by nature. The microscope has revealed to us the living microbes, the infinitely little; the photographic plate acts both as a means of touch and a retina of incomparable delicacy. It registers the ethereal vibrations that come to us from invisible suns lost in the depths of space, and thus assures us of their existence; it seizes prodigiously rapid movements of very subtle matter; it reveals the invisible light which bodies emit at night. If our natural retina was similarly sensitive we should see by night as

well as by day, because we should receive the impression of the ultra-violet rays as well as we now receive the rays of the visible spectrum.

The invaluable photographic camera proves to us incontestably an environment of subtle forces, differentiated among themselves by special characters. It is no longer possible to doubt that, merged in our ordinary atmosphere, interpenetrating it everywhere, there is an ethereal atmosphere; the operations which belong to it are uninterrupted; it is a world in itself, as varied in its manifestation as is the physical world with which we are familiar. Its substances are some coarser, some more refined than others; their properties are inherent in their vibratory conditions, and these properties differentiate them into as distinct varieties of substance as are solid and gaseous bodies to us.¹

What extraordinary activities are found in this environment! How different it is from the heavy, compact, and rigid substance known to us as matter! Electricity gives us some notion of the mobility and capability of rapid transformation attaching to the forces operating in this ether. What an ideal medium it offers for unstable, delicate creations of thought! It is indeed "such stuff as dreams are made of."

It is by studying matter in its gaseous state that we are able to imagine to ourselves to some extent these transcendent states of matter. In the condition of radiant matter we observe that atoms move with marvellous

¹ [That Newton recognised the existence of an ethereal medium is well known. He says in the *Principia*, "We might add something concerning a most subtle spirit, which pervades and lies hid in all gross bodies, etc.;" and again, "Perhaps the whole frame of nature may be nothing but various contextures of some certain ethereal spirits or vapours condensed, as it were, by precipitation." This is quoted by Professor Dolbear in his work recently published in English, *Matter, Ether, and Motion*. Published by S.P.C.K. —EDITOR.]

rapidity, and produce effects the intensity of which, in relation to the mass of matter producing them, is enormous, and this energy enables us to realise in some degree what must be the force manifesting in the activities which produce light, electricity, magnetism, which are effects due to vibration in the ether. It becomes conceivable that the ethereal atoms² moving directly with immense rapidity, rotating also with enormous velocity, may develop a centrifugal force, which neutralises the attraction of the terrestrial globe. It is highly probable that they are differentiated among themselves by the intensity of the force with which they move. These facts give us a mental glimpse of the inexhaustible variety of groupings which would result from such innumerable movements of the ethereal substance.

This is the psychic world; it surrounds us, it interpenetrates our world, we live in its midst, and by means of our psychic organism, we are related to it. It is because we possess a psychic body that we are able to operate upon this sphere, invisible to flesh and blood, and it is through this organism that the spirits can operate upon us and can influence us. It is only recently that we have been able to form a true estimate on an experimental basis of these realities.

A FURTHER EXAMINATION INTO THE ETHEREAL FORCES

A clear conception of the existence of these forces is so important for a right understanding of the nature of the psychic sphere, that it is desirable to pursue the subject somewhat further. Spiritistic experiments prove to us that

² [It is doubtful whether the word "atom" can correctly be used in this connection. Many scientists are of opinion that the ether is "not granular in structure at all, but forms a continuous substance throughout space." See *Matter, Ether, and Motion*, p. 33.—EDITOR.]

discarnate beings are clothed in material bodies, which are invisible and intangible to us in the normal state, and that they move in an environment which, though it may be called physical, is imponderable. It is therefore of first importance that we should clear our minds of all doubt as to the existence of this imponderable world, which is as real as our own.

It has been demonstrated scientifically that the forces which at one time were considered to be quite distinct, such as light, heat, electricity, etc., are really various manifestations of the same energy. This energy is the active cause of chemical combinations, of decomposition, and of all the phenomena of nature. Inseparable from matter, it is as indestructible as matter. Of both energy and matter, it may be said that nothing is created and nothing is lost. When we thoroughly grasp the fact that heat is a form of motion (as may be exemplified by the fact that if a movement is suddenly arrested heat is produced instantly), it becomes easy to understand that when a body is rendered hot the internal motion of its molecules is increased. All atoms and molecules of every substance are moving, as we know, in orbits, and rotating upon themselves; they maintain their proper distance from each other and relations to each other, and these relations are only altered by the augmentation or decrease of the force of their motion. In general, the acceleration of the motion of the molecules tends to increase their orbits and to distance them further from each other, in other words, to increase the volume of the body they compose. Under the influence of heat the molecules separate further and further from each other, and the substance passes from the solid into the liquid, and then into the gaseous state. These gases are indefinitely expanded by raising their temperature, i.e. by accelerating their motion, and if the expansion is ob-

structed, tremendous pressure is exerted on the vessel which confines the gas. This is the principle of the locomotive engine, which is propelled by this expansive force.

When the molecules of a body are grouped so as to present in their relation to one another fixed centres of orientation, the body is said to be solid. When the molecules are grouped so that the centres of these groups are mobile in relation to one another, the body is liquid. When the molecules move freely in all directions and come into collision with one another, and that millions of times per second, the state in which they exist is called gaseous. It should be noted that matter expands increasingly in passing from the solid to the liquid, and from the liquid to the gaseous state, and that in proportion to the intensity of this molecular movement the substance becomes more and more rarefied. For example, a litre of water may be increased many times in volume by raising the temperature; if one litre of the liquid is made to yield 1,700 litres of steam, the latter will occupy 1,700 times as much space as the former; and under these conditions there is a decrease in the effect of attraction between the particles in proportion to their distance and as their oscillations become freer and more rapid.

Scientists have come to the conclusion that the mean rate of vibration remains constant for the same gas, but varies for each substance, the rate for hydrogen being four times as great as for oxygen: the lighter the gas, i.e. the less density there is in the volume, the greater the rapidity of motion. If, then, in a closed tube an almost perfect vacuum is obtained, and the molecules which still remain in it are caused to move in a direct line (by means of an electric current), the result obtained is the production of that condition called radiant matter, which was discovered by Sir W. Crookes.

It will be desirable to explain clearly what this expression—radiant matter—denotes.

We know that gases are composed of small particles of indefinite number, incessantly in motion, with rates of velocity varying according to their nature. What, then, will occur if from a closed tube a great portion of the gas is withdrawn? It is obvious that the diminution of molecules contained in the tube will facilitate the movements of those that remain and cause them less frequently to impinge on one another. We may then reach this conclusion, that in proportion to the completeness of the vacuum will be the distance which the remaining molecules can cover without impact: the length of the course of each free molecule, that is to say, the distance it will be able to cover without impinging on another, will be in inverse ratio to the number of molecules remaining in the tube.

Since in the ordinary state, the molecules of a gas are continually in collision, and since it is to this collision that the physical properties of the gas are due, it follows that if the molecules are abnormally separated so that they can travel further without colliding, this difference in their mode of action must produce a difference in the physical phenomena which result, and consequently constitute a different condition for matter. This fourth state we should expect to find vary as much from the gaseous state as the gaseous state varies from the liquid. That this surmise is correct has been experimentally demonstrated by Sir William Crookes.

The fact that the velocity of the motion of the molecules is in direct ratio with the rarefaction of matter is clearly evidenced by his experiments. The velocity of these particles of rarefied matter is such that hard metals, when subjected to the bombardment of these free molecules,

become quickly red-hot, and even melt if the action is sufficiently prolonged. In this condition, although excessively rarefied, matter is still ponderable, although not by any balances we possess, which accounts for the fact that it still retains its chemical properties.

But from the basis of these scientific facts we are justified in drawing further deductions; we are justified in conceiving that matter may exist in a state so rarefied that its molecular movements would liberate it completely from the influence of terrestrial gravitation. The ethereal medium, whose existence is asserted by physical scientists, realises this conception. It has been considered necessary, in order to comprehend the various operations of energy, to accept as a fact the existence of this imponderable substance, of extraordinary elasticity, and so subtile that it can penetrate all bodies. According to the rate of vibration of this substance it produces phenomena, which our senses register variously as heat, light, etc., the slower vibrations produce on us the effect of heat, the more intense produce the phenomena of electricity, the obscure vibrations are the chemical rays, the most rapid vibrations produce visible and invisible luminous effects.

But who will venture to assert that in these discoveries we have reached limitations beyond which we may not penetrate? Spiritualistic investigation leads us further, demonstrating that spirits have ethereal bodies which are not affected by any known form of energy. The intense cold of interplanetary space, or the temperature of a million suns, do not affect psychic matter. Because this enveloping organism of the spirit is constituted of substance in its primitive ethereal condition, and cannot therefore be affected by such changes. Neither can these psychic bodies be decomposed, for they are in the initial state and cannot be further simplified, being in that state to

which all transformations must lead. In this psychic form there is more or less admixture of the terrestrial substance of the planet with which the spirit is connected. The work of the spirit is precisely this, that it has to free itself from the material admixture with which it has become involved from the beginning of its revolution.¹

Between the perfect state in which the minimum of matter is energised by the maximum of force, and the solid state where the maximum of matter exhibits the minimum of vibratory motion, there exist almost infinite degrees, forming a scale of all possible forms of matter. We are in a position to assert, on a scientific basis, that the forces which operate on matter are not creations of the imagination, but correspond to actual physical states not yet fully understood, but of the reality of which we have satisfactory indications in the phenomena of radiant matter, the X-rays, and the actinic rays. Doubtless further research will reveal other modifications of the primitive substance as our methods of investigation improve, and science directs its attention more to the unseen realm, instead of focussing it systematically on the tangible solids we call matter, whose range is so limited.

The evolutionary processes are forcing laggard intellects to come into line with the new ideas. Notions that would have been treated as Utopian have now come within the range of scientific theory, thanks to the revelations of photography. The time has come for humanity to shake off the fetters of a clogging materialism which has obstructed the vision of nature's magnificence; and the immortality of the soul will be evidentially revealed. The various lives passed on this earth, or in the psychic sphere, are but stages in an interminable pro-

¹ [In other words, free ether has become bound in the vortex motion of rotatory ether.—EDITOR.]

gressive ascent by which we mount to a higher state. The sense of immortality which has made itself felt in all ages of human history, which has been supported by tangible phenomena at various periods of time, phenomena similar to those we now observe, this instinct of our undying nature, will now find its scientific justification; and upon this scientific basis grand moral truths will securely stand: the solidarity and brotherhood of the race, will be accepted as a manifest corollary of the revelations of spiritualism and science concerning the unity of man's origin and destiny, and the successive lives by which he advances. It is because we have a profound conviction that the time has arrived in which science and revelation must unite, that we desire to make some contribution to the evidence which is binding them together. It is very apparent, to independent and unprejudiced minds, that contemporary discovery is affording strong support to spiritualism.

The preceding theories concerning matter in its solid, liquid, and gaseous states, find strong corroboration in observed facts. If gas is really formed of moving atoms, projecting themselves with tremendous rapidity in all directions, it is obvious that when the temperature of the gas is lowered, that is, when the movement is checked, the molecules must draw nearer together; if the approach of the molecules is assisted by pressure the gas will first be liquefied, then solidified, when the proximity of the molecules enables them to exert mutual attraction. This is exactly what occurs. It is only recently that science has experimentally proved what had previously been hypothetically propounded.

Thus Mr. Cailletet has demonstrated that oxygen can be liquefied at 29 degrees below zero, with a pressure of 300 atmospheres, or as M. Wroblewski has proved, with one

atmosphere pressure, at a temperature 184 degrees centigrade below zero. The air we breathe can be liquefied at a temperature of 192 degrees below zero. So if the sun were extinguished, earth would be uninhabitable, for the air would probably be solidified, as also would all the other gases.

There is evidently perfect continuity in all manifestations of matter and energy; all different states of substance being intimately connected; there is no impassable barrier severing impalpable gases from the most solid forms of matter. One state of matter passes into another by transition so gradual that it is rational to regard these states as differentiations of one substance, and we are the more confirmed in this view when we remember that no one state exclusively monopolises properties which are not shared by others. For instance, a solid under-pressure acquires the properties of a liquid, and gases can behave as solids. M. Tresca, by subjecting lead to very severe pressure, caused it to flow in a liquid stream as if it had been melted, and M. Daubrée produced erosion and breaking in a block of steel by the force of violently compressed gas. This result was such as might have been obtained by the violent action of a steel hatchet.

It is important to remember that the greatness of the effect produced by a body is not in proportion to the weight of the body. Thus a very small quantity of gas, says M. Daubrée, when speaking of dynamite, produces astonishing effects. The effects produced by a thunder-storm, which are similar in character to mechanical effects, show that the greatest forms of energy are always associated with the more rarefied states of matter.

Therefore we draw a quite legitimate deduction when we affirm the existence of the ethereal forces, that is, the existence of conditions of matter in which the energy of

the molecules and atoms goes on increasing in intensity till they attain to the primitive state, in which the maximum of energy is found existing in union with the minimum of matter.

As we have already said, between this primitive state and solid matter there is a vast series of gradations, in which the energy of molecular motions passes by insensible transitions from one degree to another. The substance of the preceding paragraphs may be tabulated as follows:—

In one volume: the maximum of matter united to the minimum of energy: absolute limitation.	Matter in its solid state.	Minerals, etc. The molecular groupings have fixed orientation in relation to one another; the vibrations are restrained.
Matter in its liquid state.	Water, etc. The molecular groupings have mobile orientation in relation to one another. Slow vibrations, with rotation of molecules on their axes.	
Matter in the gaseous state.	Air, oxygen, etc. Rapid movement of the molecules in all directions, with quickened rotation, as the substance becomes more rarefied.	
Matter in its ethereal imponderable state.	Manifested by calorific, luminous, electrical, vital phenomena, etc. Movements of translation more rapid than in the preceding state; the rotatory movements develop a centrifugal force which counteracts the action of gravitation.	
Matter in its psychic state.	All the forces of the psychic sphere: characterised by more rapid movements of molecules and atoms. Always imponderable.	
In one volume: the maximum of active energy united to the minimum of matter.	Matter in its cosmic primordial state.	The maximum of atomic movement. Matter at its extremest degree of rarefaction: in its initial state, containing within it the capacity of all the other states.

PONDERABILITY

A consideration of the preceding table may lead us to ask how it can be possible that matter should have no weight. We can easily understand that matter passing from the solid to the gaseous state will occupy a larger volume, because the effect of heat is to increase the vibrations of all the tiny particles of which it is composed; but we know that if all the gas formed by the transformation from a solid state were collected and weighed, the scales would register exactly the same weight of matter as was contained in the solid. It seems impossible to conceive of matter in even its most rare state as quite without weight; nevertheless, it is certain that neither heat nor electricity have any effect upon the balance, however intense they may be. If these manifestations of energy are due to rapid movements of ethereal matter, we must try to get some notion of how it is that this matter is thus imponderable.

We must warn our readers at this point that we are merely suggesting a hypothetical explanation, and that we alone are responsible for the application we make of this hypothesis; if it appears inconclusive the onus of this is quite personal, and attaches only to the present writer, not to the teachings of spiritualists as a whole.

In order to conceive of what occurs, we must remember that ponderability is not an essential property of bodies. What we call the weight of a body is only the sum of the attraction exercised by the earth on each molecule of this body. We know that the intensity of the force of gravitation varies inversely as the square of the distance, accordingly a body will weigh more or less, in measure as it is nearer to, or further from, the earth's centre. This is proved by experience. A piece of iron will have more

weight at the pole than it will in London, and similarly it will weigh less at the equator than at either of these places: because, though the mass of the iron is the same, it is further from the earth's centre at the equator on account of the equatorial diameter being greater than the polar diameter, and the attractive force exercised upon the iron is consequently less in the equatorial regions. Evidently, then, weight is not an essential property of matter, but is attached to it in varying degrees, according to conditions. When we have thoroughly grasped this it becomes easier to conceive the possibility of matter becoming imponderable; all that is requisite is that sufficient force should be developed to counterbalance terrestrial attraction. It has been observed that bodies which rotate on their axes like the earth develop centrifugal force, the effect of which is to decrease their weight; therefore, the weight of a body is scientifically said to be the result of the attraction of the earth's centre, minus the action exerted by centrifugal force.

This force is nil at the poles and greatest at the equator. It has been calculated that if the earth turned seventeen times more rapidly than its present rate of rotation, *i.e.* in one hour and twenty-four minutes, the centrifugal force would be great enough to destroy gravitation, so that a body placed at the equator would cease to have weight.

If we apply our knowledge of these mechanical facts to material molecules, which, as we know, are animated by a double movement of rotation and oscillation, it is possible to imagine, in the case of each molecule, that the movement of rotation might become so rapid that the centrifugal force developed would annul the force of gravitation, and matter would then be imponderable. This hypothesis is in line with the fact we already know, *viz.* that when matter becomes more rarefied, as in the gaseous state,

the molecular movements augment in rapidity. The great law of continuity leads us to conclude that this principle is not limited to the states of matter that we know as gaseous; the ethereal state of matter is that in which the rapidity of the molecular movements is so increased, and the consequent rarefaction of the substance so much augmented, that the development of centrifugal force is immensely accelerated, and matter passes into an invisible and imponderable state.

In an article on the origin of the elementary substances, Sir. W. Crookes raises the question whether there are not some elements with atomic weight below 0, *i.e.* without weight. He mentions that Dr. Carnelay theoretically propounded the existence of such "non-substantiality." He also cites the opinion of Helmholtz that electricity is probably atomic in structure like matter. He proceeds to ask whether electricity is not a negative element, and whether the luminiferous ether is not one also. "A substance of negative weight is not inconceivable," he says. Previously M. Airy, in his *Life of Faraday*, had written: "I can readily conceive that there are abundance of bodies around us not subject to this mutual inter-action, and consequently not subject to the law of gravitation."

Having cleared the ground so far, we are in a position to inquire whether the primordial matter is rigorously imponderable, that is, absolutely free from all gravitative action?

We know, of course, that the movements in the ether, which we call heat, light, etc., do not affect the most sensitive balance, but may they not be, nevertheless, sufficiently affected by terrestrial gravitation to be held round the earth in such a way as to form an ethereal atmosphere? We incline to this view, and we will proceed to show on what grounds we base our opinion.

Astronomers tell us that originally the sun and planets formed an immense nebulous mass of diffused matter, such as we actually see existing in parts of space. What could have been the density of this matter before it became accumulated in distinct centres? Camille Flammarion says¹: "Suppose all the matter of the sun, the planets, and their satellites, were spread in the spherical space embraced within the orbit of Neptune, it would appear as a gaseous homogeneous nebula, whose density is easily calculable."

The solar nebula would be 400,000,000 times less dense than hydrogen at the ordinary pressure, which is, as we know, the lightest of the gases. (It weighs fourteen times less than air: ten litres of air weigh 13 grs.; ten litres of hydrogen weigh 1 gr.)

We see, then, that this nebulous matter attains to a quite unimaginable degree of rarity; yet in this condition it still has weight, as has been proved by studying the comets, which are a mass of nebulosity of great tenuity, and which nevertheless are subject to the force of gravity; this shows that our terrestrial atmosphere may be exceedingly rarefied and yet of sufficient density to be held by gravity around our sphere. Another interesting idea is suggested by the same fact, viz. that the spirit, when clothed in this ethereal body, may be unable at once to quit the surroundings when death has liberated it from the flesh. Only when its evolution in connection with earth is accomplished, that is to say, when the psychic organism has become sufficiently freed from entanglement with the grosser forms of ethereal matter, can the spirit gravitate to other regions and finally quit the cradle of its existence, as a young bird flies from its nest.

The above considerations show that scientific speculation is not in disagreement with the theory of the existence of

¹ *Le Monde avant la Creation de l'Homme la Genèse des Mondes*, p. 40.

psychic forces, and on this point the instructions of spirits have been as satisfactory as possible. The teachers from the other side seem to be good chemists and physicists. They manifest in operation, forces and laws which we have yet to investigate, when they produce movements of objects without contact, and materialisations which temporarily reproduce a living organism.

The sceptical among mankind will doubtless not be convinced until the agreement between spiritualism and science is seen to be full and complete; but the influence of a guiding Providence is making itself felt, and the torpor of souls buried in materialism is already disturbed. Minds are awaking to ask what lies behind these phenomena of apparitions and haunted houses, which formerly were accounted but vulgar superstitions; the day approaches, and is not far distant, in which it will be universally acknowledged that the soul is indeed immortal, and that eternal Justice is vindicated, and in which it will be manifest that these certitudes are based, not alone on intuition and subjective reasoning, but upon scientifically demonstrated facts.

NOTE

The necessity for keeping the size of the translation within prescribed limits has obliged me to omit large portions of the succeeding chapter, in which, in the original, the author discusses at length certain objections frequently raised in connection with this subject, such as, fraud on the part of mediums, whether the apparitions are only the "double" of the medium, or astral shells, etc. In this chapter he also discusses the question of "identity." If, as the result of eliminations, this portion of the work seems somewhat disconnected and incomplete, the blame does not rest with the author. I can only offer my apologies and regrets to both author and reader.

For the same reason an "essay" on the creative action of intelligent Will, which precedes the "Conclusion" of this work in the French edition, has of necessity been omitted. I hope that some readers of this translation will read this interesting addition in the original.¹—EDITOR.

¹ *L'âme est Immortelle*, published by Chamuel, 5 Rue de Savoie, Paris, 3 fr. 50.

CHAPTER IV

SUPPLEMENTARY CONSIDERATIONS OF SOME CASES OF MATERIALISATION AND OF THE PHENOMENON OF THE DOUBLE

MR. OXLEY and Mr. Reimers are clever experimentors, very familiar with cases of materialisation, and their investigations are valuable.

Mr. Reimers obtained at his own house a cast of the right hand of an apparition, which he saw for an instant *beside* the medium. To prove to himself that the cast was not produced by the medium he asked her to dip her hand in a vessel containing paraffin that he might make a cast of it. The hand of the apparition differs completely in form, delicacy, and size from that of the medium, Mme. Firman, who was a middle-aged woman of the working-class. At the close of his book, *Animisme et Spiritisme*, M. Aksakof reproduces photographs of these casts, which enables us to compare them. At another séance, in Mr. Oxley's presence, a wish was expressed to obtain a cast of the left hand of this spirit, and this was given. The two casts of the two hands make a perfect pair. This spirit was called Bertie. Some remarkable phenomena occurred with her.

In a later séance with another medium, of masculine sex (Dr. Monck), casts were obtained of both hands and of one foot of Bertie. These three casts bear traces of the

lines and characteristics which distinguished the hands and feet of Bertie, as they were noted when produced during the séances with Mme. Firman.¹ The fact that a man was substituted for a woman, as medium, deserves to be noted, for it is not possible to explain by the theory of the double the production of an identical apparition with two different mediums, whilst it is quite conceivable that a spirit could draw indifferently from either a man or a woman the forces necessary for materialisation which exist in both. When, instead of one apparition, several appear, it becomes still more impossible to attribute these manifestations to the double of the medium, however transformed. Aksakof gives us one of these remarkable cases which occurred at a séance, April 11th, 1876:—

“The picture here given” [*i.e.* at the end of his book] “reproduces exactly the cast of the hand of the materialised spirit who was called Lily² (another spirit who differs considerably in physical appearance from Bertie), which was taken from the mould left by this spirit at the séance of April 11th, 1876, under conditions which rendered all trickery impossible. Our medium was Dr. Monck. When we had, at his own suggestion, searched him, he was placed in an improvised cabinet, made by a curtain drawn across the recess of a window. The room remained lighted by gas during the whole séance. We brought a round table close up to the curtain and took our seats round it; we numbered seven persons.

“Soon two figures of women, whom we knew as ‘Bertie’ and ‘Lily,’ appeared at the spot where the two portions of the curtain met; and when Dr. Monck put his head through the opening these two figures appeared above the curtain, whilst two forms of men (‘Milke’ and ‘Richard’) drew it aside in both directions and showed themselves also;

¹ *Psychische Studien*, 1877, p. 540.

² The mask of the face of this spirit has also been obtained. See *Revue Spirite*, 1880, p. 21, where this beautiful head is reproduced.

we then saw the medium and four materialised figures simultaneously, each one being distinguished from the others by having his own particular features, as with living people.

“All precautionary measures had been taken to prevent the possibility of trickery, and we should have perceived the slightest attempt at fraud.”

If the double of the medium can sometimes be produced, as it doubtless can, this fact cannot account for the production of four forms of two sexes; the notion is absurd. The only explanation which logically accounts for these manifestations is that these spirits actually exist.

It must not be supposed that the cases cited by Mr. Oxley and Mr. Reimers are unique, on the contrary, there are many such cases. Collective, materialised forms have often been seen with Eglinton. Miss Glyn asserts that her mother and her brother materialised in her house, and that, having seen these forms at the same time as the medium, who was near her, and whose hands were being held, it was impossible for her not to be convinced of the reality of the phenomena.

The painter Tissot saw simultaneously, clearly, and for a sufficient length of time to enable him to sketch them, two forms, one masculine and the other feminine; the latter he recognised perfectly, and at the same time he saw the double of Eglinton, whose physical body was seated in an armchair near the painter.¹

When the complete double of Eglinton materialised, the resemblance was so close that it was necessary to see the medium asleep in the chair to be persuaded that he was not physically on the spot where his apparition was seen. When Mme. Fay manifested between the curtains with costume and face precisely like that of the atomic body,

¹ Erny, *Le Psychisme Experimental*, p. 158.

both as regards features and colour of eyes, hair, and skin, it was requisite to pass the electric current through her physical organism to be assured that the appearance was not in reality her normal self.

"I have seen," says M. Brackett (a very cautious and sceptical investigator), "hundreds of materialised forms, and in many cases I have also seen the ethereal double of the medium, so like him, that I could have sworn that it was the medium himself, if I had not seen this double dematerialise in my presence, and immediately afterwards had not assured myself that the medium was asleep."

We do not think a single instance can be found to prove that a double of an incarnate being has transformed its appearance simply by an act of will. On the contrary, observation of spontaneous apparitions, as well as of those induced experimentally, leads us to conclude that if no external influence intervenes, the spirit invariably manifests in the form which has characterised its personality in the flesh. Has it then, after death, a power it does not possess before? Is it possible for a spirit to transform its psychic body into the appearance of that of another spirit? It is these questions which we wish now to consider.

The phenomenon of transformation which, as we have seen, sometimes occurs, seems at first sight to confirm the opinion that the spirit can alter its appearance. But we must bear in mind that the medium is quite passive; he does not consciously and voluntarily alter his appearance; he is subject to an influence which transforms him, and in general he does not recognise the spirit which operates upon him. It cannot then be assumed from this that the medium's spirit has this capacity for transformation; there is, at least, no proof of this, and the change may in these cases be with reason attributed to the action of

^A Erny, *Le Psychisme Experimental*, p. 153.

another spirit, since, when the double spontaneously appears, it is always like the normal appearance of the individual.

We will consider first certain cases in which the apparition is manifestly different from both the medium and the double.

If it is asked whether a spirit, which has appeared in a definite form, has changed it in the presence of the spectators, taking on another and quite different appearance, we would reply that such a thing has never occurred. The only phenomenon which has come under our notice at all resembling this was reported by Mr. Donald MacNab. He and six of his friends were able to touch and to photograph a materialised form of a young girl, which reproduced exactly an old picture (dating back for several centuries) which had much impressed the medium. There is nothing to prove that this apparition was not that of the young girl who was depicted in the drawing: the sympathetic thought of the medium would suffice to attract her. This offers no grounds for either the assertion that it was the double of the medium which had taken on this transformation, or that it was an image projected from the brain of the medium. Occasionally modifications have been observed in the figure, the colouring of the features, or the expression of the face of the apparition. The degree of materialisation may vary considerably, and when it is weak the details of resemblance will not be so much accentuated; but the general type does not change—the modifications are upon one model, and are not sufficient to represent another personality.

Take, for example, the case of Katie King. She was evidently not the double of Florence Cook, since the latter, awake, talked for some minutes with Katie and Professor Crookes, who saw them both at once. The

independence of the intelligent, materialised individual is, in this instance, clearly demonstrated; as far as the physical organism can attest it, it is obviously attested. Sir W. Crookes noted the difference between Miss Cook and Katie, in height, colouring and hair, and, which is still more remarkable, in physiological characters.

“One evening,” says he, “I counted the pulse of Katie; her pulse beat regularly at 75, whilst that of Miss Cook, a few minutes afterwards, was 90, her normal pulse.”¹ (See Part ii. chap. iii. p. 173.)

It is evident from this that neither the physical nor the psychic body of the medium was represented by Katie. The individuality of the latter was distinct, although she did not always manifest completely. In a séance with Mr. Varley, during which the medium was subjected to electrical control, Katie’s form was only half developed; she materialised as far as the waist: the rest of the body was invisible.

“I grasped the hand of this strange being,” writes the well-known electrician, “and at the close of the séance Katie told me to awaken the medium. I found Miss Cook *entranced* (that is to say, asleep), as I had left her, and all the platinum wires intact. I awoke Miss Cook.”

According to Epes Sargent’s account, at first the face alone was seen, without the hair or anything behind. It seemed like an animated mask. After five or six months of séances the complete form appeared. It then seemed easier for these beings to materialise and to change details, such as hair and tint of face and clothing according to their pleasure, but always the same type is maintained and never exchanged for another.

¹ [I added this account to the earlier extract taken from Sir W. Crookes’ book.—EDITOR.]

We must define what we mean by the term types. When we compare photographs taken at various periods in a person's life we note great differences between those taken at the age of fifteen years and those taken thirty years later: the modification throughout is considerable. The hair has changed colour, the features are more pronounced, etc., but it is possible by close scrutiny to see that the differences are not fundamental, they are all contained within the limits which characterise the individuality throughout life, *i.e.* the type is the same.

It is quite conceivable that the psychic organism might reproduce the appearance borne by the individual either at an earlier, or later, stage of life. This power of making a former image of the personality reappear may be likened to an act of memory which recalls a vanished period of life and makes it seem again present. If nothing is lost, but all is preserved in the ethereal body, the latent image can be made to reappear by an act of will. It is to this conclusion that certain cases lead us.

We will refer again to M. Brackett's testimony quoted by M. Erny.

"I have seen in a materialisation séance a tall young man, who called himself the brother of the lady who accompanied me, to whom this lady said, 'How can I recognise you, since I only saw you as a child?' At once the figure began to grow gradually smaller until it reached the size of the child the lady had known. I have," says Brackett, "known other cases of the same kind." Here is another example. One of the forms which appeared at Mme. F——'s called herself Bertha (niece by marriage of Brackett). As M. Brackett seemed to doubt her identity, the materialised form disappeared, and reappeared with the voice and aspect of a child of four, which was the age at which she had died. "This was not a

double, for the medium has a German accent, and Bertha had not. As to its being an impostor paid by Mme. F—— I defy anyone to dematerialise before me as did Bertha.”

We would here make an important observation. The two spirits who thus recalled their youth, nevertheless differed somewhat in stature and aspect from the appearance by which they had been known here on earth. It is possible that they wore the aspect of a preceding life, and this reminds us of a principle taught by Allan Kardec, viz. that a spirit, who has sufficiently advanced, can reassume at will any one of the types which it has evolved during its successive lives. But this subject does not enter into the question of identity, since it is only the last form under which the spirit has been known on earth that concerns us.

It must not be supposed, however, from the preceding remarks that a spirit cannot disguise itself so as to simulate an historical character more or less faithfully. Obviously it is possible to simulate the grey riding-coat and cocked hat of Napoleon as well as a halo and pair of wings, and if there is a vague resemblance to Napoleon or to the traditional appearance of St. Joseph, inexperienced persons without critical faculties might be deceived. Such trickery may be practised by unscrupulous spirits, who care little what means they use to maintain various cults; but there is a vast degree of difference between such impersonations and the experiences scientifically observed which we have been considering in this book.

It may not be superfluous to adduce a few more witnesses to corroborate the view of the matter we here present.

Zoellner, a German astronomer, has affirmed that during one of his experiments with Slade¹ the impress of an invisible hand was produced in a vessel full of flour with

¹ See *Wissenschaftliche Abhandlungen*, by Zoellner, vol. ii.

all sinuosities of the epidermis distinctly visible, the observer had not lost sight of the hand of the medium, which remained on the table all the time. This hand was larger than Slade's. On another occasion a lasting impression was obtained on a piece of paper which had been blackened by a petroleum lamp. Slade took off his shoes and socks at once and showed that there was no trace of smoke on his feet. The impression was four centimetres larger than the foot of the medium, and the impression was that of a foot which had been pressed by a boot, for one toe is so completely covered by the other that it is invisible.

Dr. Wolf,¹ with the medium, Mrs. Hollis, saw a hand, after making rapid movements, rest on a plate containing flour, then withdraw itself, having shaken off the adhering particles. "The impression represented an adult hand with all the anatomic details." The finger impressions on the flour were longer than those of Mrs. Hollis.

Professor Denton,² who invented the method of obtaining moulds with paraffin, obtained in his first séance with Mr. Hardy fifteen to twenty moulds of fingers of all sizes, from children to those of large size. On the greater part of these, notably on the larger or those whose dimensions approximated to the fingers of the medium, all the lines and irregularities visible on human hands were clearly marked. A document signed by seven persons states that the exact model of a human hand of natural size was produced in a closed box by the intelligent operation of an unknown power. The sculptor O'Brien, an expert in casts, examined seven of the plaster models; he found them marvellously well executed, reproducing all anatomic details and inequalities of the skin with a delicacy equal

¹ *Startling Facts*, by Dr. Wolf, p. 48.

² *The Spiritualist*, 1876, p. 146.

to that obtained by a cast taken from the member itself; such casts are taken usually in pieces, whilst these bore no trace of joinings, and seemed to him to be taken from a model in one piece.

This account states that one of these casts of hands "singularly resembles in form and size a cast of the hand of Mr. Henry Wilson, which Mr. O'Brien had examined shortly after death, when he took the cast of his face in plaster. The persistence of form in the ethereal integument is in this case well demonstrated, and a good proof of survival is thus afforded.

In a séance with Eglinton at Dr. Nichols' the cast of a child's hand was recognised, thanks to a slight characteristic deformity. The hand of Dr. Nichols' daughter obtained by the same means was recognised without hesitation by her father.

"This hand," he says, "has none of the appearance of a sculptured hand. It is a purely natural hand, anatomically correct, indicating all the bones and veins and the least sinuosity of the skin. It is indeed the hand I knew so well during its mortal existence, which I so often touched when it appeared materialised."

In the experiments of Messrs. Reimers and Oxley the materialised form, called Bertie, gave two moulds of right hands and three of left, all in different positions, but characterised, nevertheless, by identical lines and markings; the hands undoubtedly belonged to the same personality. The casts of the hands of the medium differ totally, both in form and size, from those of Bertie. With the medium Monck the same Bertie also gave casts of his two hands, which are identical with those obtained with the other medium, Mme. Firman; another evidence this of the individuality of the spirit. The spirit Lily varied in

height; sometimes she appeared as small as a child, at other times she assumed the dimensions of a young woman.

"I think," says Mr. Oxley, "that she did not appear twice in exactly the same form; but I always recognised her and never confused her with other apparitions."

We might multiply such facts as these which indicate that the organism of the spirit is indeed its own, not the evanescent creation of the moment.¹ But we prefer to turn to other evidence. We remember that the apparition of Katie had quite the aspect of a normal person: we have on this point the testimony of Sir W. Crookes. In complete materialisation this is always the case. Mr. Alfred Russell Wallace, in a letter to M. Erny, writes thus:—

"Sometimes the materialised form seems only a mask, incapable of speech or of becoming sensible to human touch. Under other conditions, the form has all the character of a living, real body, is able to move and to speak, to write even, and is warm to the touch. It has, moreover, physical and mental qualities quite different from those of the medium."

In a séance at Liverpool with a non-professional medium Mr. Burns saw a spirit, with whom he had been long connected, approach him.

"He pressed my hands warmly," he says, "and with so much force that I heard the joints of the fingers crack, as occurs sometimes when a hand is firmly pressed. This anatomical fact was corroborated by the sensation I had of holding a perfectly natural hand."²

¹ [The facts do not seem to me to prove this as conclusively as they do to M. Delanne. It seems to me that materialisations *are* the "evanescent creations of the moment," that they testify to the operation of intelligent agents, but that they do not offer data from which we can deduce the exact characters of the psychic enswathement of the discarnate.—EDITOR.]

² *Animisme et Spiritisme*, p. 228.

Dr. Hitchman, the author of medical works, formed one of the circle. He said, in a letter addressed to M. Aksakof:—

“I think I have obtained the best scientific assurance that it is possible to have, that each of these forms that appeared was an individuality distinct from that of the medium, for I examined them with the help of various instruments. I have proved the existence in these forms of respiration and circulation, I have measured their height, the circumference of their bodies, and have taken their weight, etc.”

The author thinks that these beings are objectively real, but that their bodily appearance is of different nature from that of the “material form” which we bear in earthly life.

We will now pass on to the consideration of

THE METHODS OF MATERIALISATION

We learn by study to recognise that there are laws to which all intelligent beings are subject. By virtue of such laws we cannot be present in various places at the same instant, or traverse more than a limited space in a certain time, or think more than a certain number of thoughts, or experience more than a certain number of sensations in a given time. From this it follows that, although we can conceive that an intelligence superior to our own, but still finite, may be in very different conditions to ourselves, yet we cannot conceive any finite intelligence to be absolutely unconditioned, *i.e.* quite bodiless.¹

It is evident that a psychic life necessitates a bond of continuity for thought and some method for facilitating the conservation of past experiences; it is clear that that which has passed must be retained by some means if it is to be revived; the faculty of memory thus involves the

¹ *The Unseen Universe*, Balfour Stewart and Tait, p. 91.

existence of some organ related to the environment in which the spirit dwells. In this ponderable world the brain is the conditioning organ; in the ethereal world, which is imponderable, the psychic body (the perispirit) fulfils this function. As the perispirit exists during this existence, it is actually, even here, the organ which conserves the integrity of human life being in correspondence with both its phases, terrestrial and super-terrestrial. Another condition requisite for intellectual life is the possibility for action in the environment in which this life develops. A being must have in itself the capacity of motion, since life is characterised by action and reaction in contact with environment. This is the opinion of Mr. Hatchman, quoted by M. Aksakof:—

“If it were proved that the individual spirit persists after death I should conclude that, in spite of the disintegration of the body, the substance of the organism must persist under some intangible form, because on no other condition can I imagine the persistence of individuality.”

Spiritists recognise the perispirit as this intangible form, which by materialisation affords evidence that it survives.

How is this wonderful phenomena produced? By what process can a spirit become visible or tangible? This is the difficult problem that confronts us. We are aware that the substance which clothes the spirit is drawn from the medium and others present (we will presently produce proofs of this); but how can this be effected? How are we to comprehend such a disintegration and reconstitution of organic matter without decomposition? These super-terrestrial operations put into exercise laws unknown to us, and scientists would do better by assisting us to discover them than by denying, systematically, facts which have been abundantly proved under strict test conditions. Meanwhile we will state our knowledge as far as it goes.

The existence of a constant connection between the medium and the materialising spirit is a circumstance which has been amply observed; the latter draws the energy which it exerts in large measures from the organism of the medium, so much so that, especially during its first manifestations, it can hardly leave the cabinet where the medium is entranced. Later its power of action increases, but it is always limited. In an article by Dr. Hitchman it is stated that from the cavity beneath the chest¹ of the medium, and from the same spot on the materialised form, there has been seen a stream of rays of light, connecting the two bodies and illuminating the face of the medium. This phenomena has been often observed during materialisations; it has been compared to the umbelliferous cord. M. Dassier says it is like a vascular, ethereal network, by which physical matter passes in an exceedingly attenuated state. We have cited evidence for the presence of this connection in cases of manifestations of the double, in which actions affecting the exteriorised perisprit reacted on the physical organism, as in the experiments of M. de Rochas. It is natural that such a link should exist between the medium and the materialising spirit, since it is from the former that the energy and substance are derived which are employed in materialisation.

M. Aksakof, in connection with the casts of materialised forms, makes a remark of great importance in its bearing on the supply of physical material which enables the apparition to manifest.

“From the point of view of organic evidence I must not overlook a fact which I observed: when examining carefully the plaster of the mould of the hand of Bertie and comparing it with the plaster mould of that of

¹ [It is well known that there is a nerve centre called the solar plexus at this spot.—EDITOR.]

the medium, I remarked with surprise that although the hand of Bertie had all the plumpness of the hand of a young woman, it showed on its back side signs indicative of age. Now the medium was an old woman, who died soon after the experiment; this is a detail which no photograph can reproduce, and which evidently proves that the materialisation is effected by means of the medium, and that this phenomenon is due to a blend between the organism of the medium and the organising force, which produces the materialisation. Moreover, I had much satisfaction in learning that Mr. Oxley had made similar observations, as appears from his letter to me, dated February 20th, 1876, relative to this evidence afforded by casts.

“‘It is a curious fact,’ he writes, ‘that one always recognises in the casts the distinctive token of youth or age. This shows that the materialised limbs, whilst they preserve their juvenile form, evince peculiarities which betray the age of the medium. If you examine the veins of the hand you will find in them characteristic indications which indisputably are associated with the organism of the medium.’”¹

If this theory is correct, that is to say, if some of the matter of the materialised organism is abstracted from the body of the medium, the latter must necessarily decrease in weight. And this is exactly what occurs, as has been frequently proved.

Miss Florence Marryat says :—

“I saw Miss Florence Cook placed on a weighing machine constructed from a design by Mr. Crookes, and I noted that the medium weighed 112 lbs., but as soon as

¹ [The above is valuable for another reason also. If any reader, knowing nothing about M. Aksakof and the other careful observers who have been cited, has been tempted to charge them with over credulity, such a passage as this ought surely to win confidence, showing, as it does, how minute are the observations made, and how conscientiously all facts are recorded.—EDITOR.]

the materialised organism was formed the medium body only weighed half that amount—that is to say, 56 lbs."¹

Here is an extract from a letter by Mr. Armstrong, addressed to Mr. Kenivers :—

"I assisted at three séances, arranged with Miss Wood, in which Mr. Blackburn's weighing machine was used. The medium was weighed and then led into the cabinet. Three figures appeared one after another and mounted upon the machine. At the second séance the weight varied from 34 lbs. to 176 lbs., the latter figure represents the normal weight of the medium. At the third séance only one phantom appeared: its weight varied between 83 lbs. and 84 lbs. These experiments with weight are very conclusive, unless indeed the occult forces have been tricking us.

"It would, however, be interesting to know what can be left of the medium when the phantom has the same weight as the medium. When we compare these experiments with others of the same kind, these results become still more interesting.

"At a séance with Miss Fairlamb, the latter was sewn into a hammock whose supports were attached to a register, which indicated all the oscillations of weight in the medium, so that they were conspicuous to those present. After a brief interval a *gradual diminution* of weight was observable, finally a figure appeared and walked round the circle. During this time the register indicated a loss of 60 lbs. in weight by the medium, that is, half her normal weight. Whilst the apparition was being dematerialised the weight of the medium augmented, and at the close of the séance, as a final result, she had lost three or four pounds. Is this not a proof that for materialisation matter is drawn from the organism of the medium?"²

¹ *There is no Death*, Florence Marryat.

² *Animisme et Spiritisme*, Aksakof, p. 242.

This seems to us proven, but there are cases in which something is abstracted also from the members of the circle who witness the phenomena. In a book entitled *A Case of Partial Dematerialisation of the Body of a Medium*, M. Aksakof relates that Mme. D'Espérance was ill after the séance, if one of those present had smoked or been drinking alcohol. In this book we find an answer to the question, What remains of the medium when his weight is equalled by that of the apparition? Nothing remains but the psychic organism, which is by its nature invisible, so that when the cabinet is entered it is found empty. At least this is what Colonel Olcott affirms in his experiments with Mrs. Compton.¹ With Mme. D'Espérance the dematerialisation which is stated to have occurred at a séance at Helsingfors in 1893 was not as complete, but the careful inquiry made by M. Aksakof satisfied him that the lower part of the medium's body had disappeared. Mr. Seiling, an engineer, said, "It is extraordinary, I see Mme. D'Espérance, and I hear her speak, but when I feel the seat I find it empty; she is not there: there is nothing but her dress." The same thing was observed by General Toppélius and five persons present. Those nearest to Mme. D'Espérance, who were at a distance of five centimetres from her, saw that her dress, hanging down before the seat of the chair (her boot remaining visible), was gradually inflated until she had recovered her normal dimensions, and at the same time her feet became again apparent.

We conclude from such facts as we have studied that the spirit is clothed with a form imponderable and invisible, which contains within it the principle whereby matter is organised, since although the latter is abstracted from the medium it is modelled on the corporeal form of the

¹ *Peoples from the Other World*, Colonel Olcott.

spirit. It is very difficult at the stage which our science has at present reached to explain these phenomena ; but if they cannot as yet be understood, they are not on that account to be regarded as supernatural, and it is possible perhaps, by a careful examination of the philosophy of science, to formulate opinions, the value of which the future alone will be able to estimate. But whether or not the explanation of the facts be correct, the facts themselves are real, and have been verified, which is the point that chiefly concerns us.

“Nothing,” says Professor Tyndall, “can be added to nature, nothing can be taken from it, the scene of its energies is constant ; and in his search for truth and his application of physical science all that man can do is to change the relation of the parts which constitute the invariable whole, so that of one of these parts another may be formed. The law of the conservation of force rigorously excludes creation and annihilation ; size may be substituted for number, and number for size ; asteroids may be aggregated into suns ; suns may resolve themselves into flora and fauna ; the flora and fauna may be dissipated as gases ; but the force in circulation is perpetually the same. It rolls in waves of harmony across the ages ; and all the energies of earth, all manifestations of life, as well as the succession of phenomena, are but modifications or variations of the same celestial melody.”¹

We see, then, that we are obliged to regard all that exists, matter and force, as absolutely permanent ; that which changes is the form. The words *creation* and *destruction* have lost their earlier meaning : they now signify only the passage from one form into another. When a being is born, or a body produced, it is said to be a creation ; the dis-

¹ [I regret being obliged thus to retranslate the Professor back into his own language. But as there is no reference with this quotation I cannot do otherwise.—EDITOR.]

appearance of this being or this body is called destruction; nevertheless, the matter and the force out of which they were formed exist as before, and pursue the course of their infinite changes. The intelligent soul retains its form, which is imperishable, according to the same law which governs matter. When a living being is born it assimilates certain chemically combined particles, which constitute its nourishment. This is a draft made upon the great resources of nature, and the individual life develops by assimilating an ever-increasing quantity of matter, till it is fully grown; then it maintains a stable condition during the prime of its age, and when old age arrives the process of waste being greater than that of repair, it restores to earth that which it had borrowed, and, at death, the whole of this is restituted.

What is it that disappears? Not matter, but the form in which this matter was individualised. Is this form destroyed? Spiritualism answers that it is not, and it proves that the answer is true by demonstrating its survival after the destruction of the flesh, and, moreover, it establishes that it is absolutely impossible that this annihilation should take place, and it proves it in this way.

The physical body is decomposed at death because it is constituted of heterogeneous elements, formed by the union of particles of very diverse characters. The greater the multiplicity of elements contained in a body, the more unstable is its chemical composition. The organic compounds belonging to the animal kingdom are particularly unstable and their molecular movements are liable to be changed by the action of comparatively slight external forces. In living bodies the tissues may be likened to explosive powders which the slightest spark will set on fire; they are incessantly being decomposed and being

reconstituted by vital processes.¹ The human organism is a perpetual laboratory in which chemical reactions of the most elaborate description are going on unceasingly, under the feeblest external stimuli.

It is not the same in the mineral world. The combinations are much more stable. It is necessary sometimes to employ energetic means in order to separate two bodies which combine very easily. For example, carbon and oxygen unite very readily to form carbon-dioxide (carbonic acid gas), and a temperature of 1,200° is necessary in order to separate the atoms thus combined, hence the fewer factors there are in a combination the more stable it is.

When we arrive at the single bodies we know that no temperature has yet been discovered which can decompose them, although some few may be decomposed in the tremendous heat of the sun. It is, then, not difficult to believe that the primitive substance whence they are derived is quite irreducible and, this being so, it cannot be annihilated: it is indestructible. This primordial matter in which the spirit is individualised, is the basis of the universe; the perispirit, or psychic form, which is constituted out of this shares its permanence.

The soul under one aspect may be regarded as an indivisible unity—as a spiritual atom, if one may use the comparison. If brute matter never loses its properties, is it possible that the intelligent principle which operates upon it, and fashions it, should lose the properties which belong to it?

Experience teaches us that an atom of oxygen, for example, from earliest ages, has passed through millions of combinations without suffering the slightest diminution of its chemical properties, it possesses exactly the same affinities as it had millions of years ago; they are in-

¹ See *The Conservation of Energy*, Balfour Stewart, p. 161.

herent in it, being indissolubly attached to its substance. It is the same with the soul. Neither the heat of burning suns nor the freezing cold of infinite space can affect the incorruptible substance of the true spirit-body. It can be modified by the will's action, not by changing its substance, but by purging it from the coarser forms of matter which permeate it at the earlier stages of its evolution. This is the law of progress, whose object is to purify this spirit-ore, to free this diamond, the soul, from the clogging dust of matter which envelopes it. It is by successive lives that this purging process is effected, in each of these the spirit-energy is more refined, and when it has wholly lost affinity with matter, then, liberated wholly from earth's attractive force, it soars to more ethereal regions.

In the domains of space, in that imponderable sphere, where all causative energies vibrate, one power alone is dominant—that is the power of will. Under its powerful action, ethereal matter is moulded into tens of millions of forms; the soul is capable of manipulating it so as to realise all the possibilities it can imagine, and of these earth's visible objects are but the pale reflections.¹

¹ [Compare S. T. Coleridge's lines :—

“ All that meets the bodily sense I deem
 Symbolical—one mighty alphabet
 For infant minds ! And we, in this low world,
 Placed with our backs to bright Reality,
 That we may learn with young unwounded ken
 The Substance from the Shadow ! ”

It is interesting to remember in this connection that, according to the Zoroastrians, everything, whether it belongs to the sphere of nature or mind, has its prototype in heaven. All that men think, speak, or do have their source in the two primeval spirits : they are, as it were, prototyped in them. All souls surround these spirits either before they descend into the materia world or after death.—EDITOR.]

CONCLUSION

THE problem of the immortality of the soul, which formerly could only be approached by philosophic speculations, can now be dealt with by positive methods. We are sharers in a revolution of thought instigated by experimental research. Hypnotism has rendered immense service to psychology, enabling it, so to speak, to dissect the human soul ; and the employment of this method has led to large results through the greater knowledge which has thus been gained of mental processes, conscious and unconscious. Moreover, its use has not been limited to this ; it has thrown light upon phenomena little understood, such as mental suggestion at a distance ; the exteriorisation of sensibility and motricity, which are closely connected with telepathy and spiritism.

These phenomena show that nature's transitions are graduated insensibly. In certain cases the extra-corporeal action of the human soul may be explained by a simple dynamic radiation, which produces telepathic phenomena, whilst other phenomena can only be understood by supposing that the will has completely exteriorised itself, that is to say, that the soul itself has been exteriorised.

We have in the preceding pages pointed out these graduated manifestations, and although we have been obliged to pass the facts very briefly in review, we hope we have not failed to impress the reader with a sense

of their continuity, which is still more strikingly apparent in connection with the discarnate manifestations. The investigators belonging to the Society for Psychical Research have made extremely valuable observations with respect to the remarkable similitude which exists between the apparitions of the living and of the dead ; and in the light of these observations we are better able to understand the accounts which have come down to us in the records of all races. We comprehend that if life beyond the grave has been so strenuously denied by many noble minds, it is because the hypothesis that the soul is a product of the body, or the belief that it is a wholly incorporeal essence, have alike rendered faith in a future life inconceivable.

We are now able to assure ourselves that the individual human soul is not, as materialists maintain, a function of the nervous system ; it is a being who can exist independently of the physical organism, and which gives evidence of its existence and of the possession of all its faculties ; when the physical body is inert, insensible, or completely annihilated, these faculties retain their sensitive, intelligent, and voluntary character. Neither is the soul altogether an immaterial, intangible entity ; it possesses a substantial body, but composed of a species of matter infinitely subtile and vastly more rarefied than any known gas.

Although from birth the physical body and soul are intimately united so as to form a harmonious whole, this union is not as profound and indissoluble as has been hitherto supposed ; we know, by facts of experience and observation, that occasionally the thinking principle escapes from its fleshly prison, and perceives by channels other than the senses. This isolation of the psyche can be obtained by artificial means, as we have seen in the experiments of

M. de Rochas. We see in these experiments the process of disintegration in an early stage, which, when complete, produces the apparition of phantoms which are facsimiles of the appearance of the physical body. The experiments of magnetisers lead to the same results, and establish with certainty the fact that it is possible voluntarily to separate the soul from the body.

The "Double" is not an hallucination, it is the psychic part or soul which manifests not only visibly, but by intelligent communications which establish its individuality. The phenomena which have been experimentally produced also occur spontaneously, and have been observed many times. Members of the Society for Psychical Research have collected a large number of documents on this interesting subject. The position of the sceptic is a weak one in the presence of this formidable array of authentic cases. Perhaps it is permissible to attribute inveterate incredulity to some cerebral defect, and it may be classed as due to a pathologically morbid condition.

We consider that we possess abundant proof of all descriptions to attest the fact of the survival of the intelligent principle, with all its mental and moral attributes, through the crisis of physical disintegration called death. The evidence which supports this assertion is extensive and weighty.

All manner of theories have been suggested to controvert this evidence; since the facts themselves could not be denied, the attempt has been made to explain them away as due to exteriorisation of the medium's psychic force, or as the creations of his brain, and even to the intervention of elementals and other phantasmic beings. But we have satisfied ourselves that such hypotheses are inadmissible, and the alternative is one which imposes the firm conviction that death is not the end of human

existence, but only a transition from one stage to another in an immortal evolution.

The persistence of the psychic organism makes it intelligible that the integrity of psychic life should subsist in spite of the extinction of the material brain, which seemed so indispensable to its manifestation. This psychic organism exists through physical life, as we know, and plays an important part in the physiological as well as the psychic existence of the individual, although the fact that it is of a different nature from the physical body is attested by its capacity to survive it. According to our theory, a human being is actually a FORM which is penetrated by matter. When the energy which enabled the physical machine to function is exhausted, when, that is to say, the vital force has undergone complete transformation, it ceases to assimilate physical matter any longer, and the physical part, called "the body," is disintegrated, the elements of which it is composed are restored to earth, and the soul which has continuously been enveloped in its psychic form pursues in ethereal spheres its endless career.

Materialisations which have been sufficiently objective to leave impressions on moulds, show that the psychic form is the model upon which the physical organism is constructed. Within it are contained all the active principles which form and govern the human organism, and if, in the ethereal condition, these principles are latent, they none the less surely exist, and are capable of becoming active when the requisite conditions of matter and energy, called vital force, are available.

The existence of this psychic body has been recognised from antiquity, but the notions entertained concerning its nature were vague and incomplete. We do not pretend to assert that the subject is not still veiled in much obscurity, but we are now better able to state the terms of the

problem, and the discoveries of modern science permit us to believe that its solution is nearer than is commonly imagined.

We have attempted to show that the existence of an ethereal substance is not incompatible with our actual knowledge of matter and energy; such an attempt is not too audacious since positive science is touching this domain of imponderable forces which doubtless holds in reserve many surprises. We venture to say, then, with M. Léonce Ribert, that we hold in our grasp the means of solving the great problem of our destiny.

How much we owe to those who have been pioneers of modern scientific research, to the labours of such men as Helmholtz, Sir William Crookes, Lord Kelvin, and Cornu, who have thrown light on the constitution of matter and of the imponderable ether; to the discoveries of Kirchhoff, Bunsen, Lockyer, Huggins, and Deslandes, by means of the spectroscope; to Faye, Wolff, and Croll, who have taught us much concerning the constitution of the celestial systems; to Claude Bernard, Berthelot, Lewes, and Preyer, experts in organic chemistry and physiology; to Pasteur's investigation concerning microbes; to Darwin and Wallace, originators of the theory of the origin of species; and to many of their successors and disciples, such as Huxley, Haeckel in Germany, and Perrier in France; to Broca and Ferrier, who have specially studied cerebral functions; to Herbert Spencer, Bain, Ribot, as psychologists; to Taine, and to all anthropologists; and finally to the grand discoveries of Mayer, Joule, and Hirn, concerning the conservation of energy—all these enable us to profit, as we could not formerly have done, by contemporary research.

Everyone can see the analogy that exists between telepathy, *i.e.* thought-transference at a distance, and wireless

telegraphy. Since the discovery of the X-rays it is easier to comprehend the possibility of vision without the use of eyes, and the analogy between invisible radiations, and the psychic organism is not a difficult one to grasp. Doubtless these discoveries are only approximations towards future revelations; but the way has been opened, and the scientists of the near future will be compelled to follow in the steps of Crookes, Wallace, Lodge, Barrett, and Rochas, who have lifted the veil of the great Isis.¹

Then it will be manifest that a great evolutionary law is ever leading us into higher paths of progress. As the planet has slowly emerged from the condition of brute matter to organic life, culminating in human intelligence, so it will be patent to us all that our sojourn here below is only a rung of the ladder by which we eternally ascend. We shall then recognise that to develop ourselves is the imperative calling of every man, that earth is but a stage in an infinite career, that we are really heirs of infinity and eternity, and that spirit is indestructible.

These consoling verities open up to the mind a marvellous vista of progressive life, and lead to the conviction

¹ [Sir W. Crookes, when he was President of the Society for Psychical Research in 1897, made the following statement, which was published in the *Proceedings* of that year. It will be read with interest in connection with the above.

“I see no good reason why any man of scientific mind should shut his eyes to our work, or deliberately stand aloof from it. . . . I venture to assert that both in actual careful record of new and important facts, and in suggestiveness, our society’s work and publications will form no unworthy preface to a profounder science both of man and nature, and of ‘worlds not realised,’ than this planet has yet known.” Before the British Association Sir W. Crookes made the following remarks as part of his presidential address in 1898. “Upon one other interest I have not yet touched—to me the weightiest and farthest reaching of all.” He then referred to his psychical experiments carried on thirty years before, and added: “I have nothing to retract. I adhere to my already published statements,” and later he added this pregnant sentence: “In life I see the promise and potency of all forms of matter.”—EDITOR.]

that for all beings there exist One Origin and One Destiny. If these truths are sown broadcast they will inaugurate a new departure in moral and spiritual evolution, which must finally culminate in the realisation of true Brotherhood and the regeneration of Humanity.

FINIS.



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